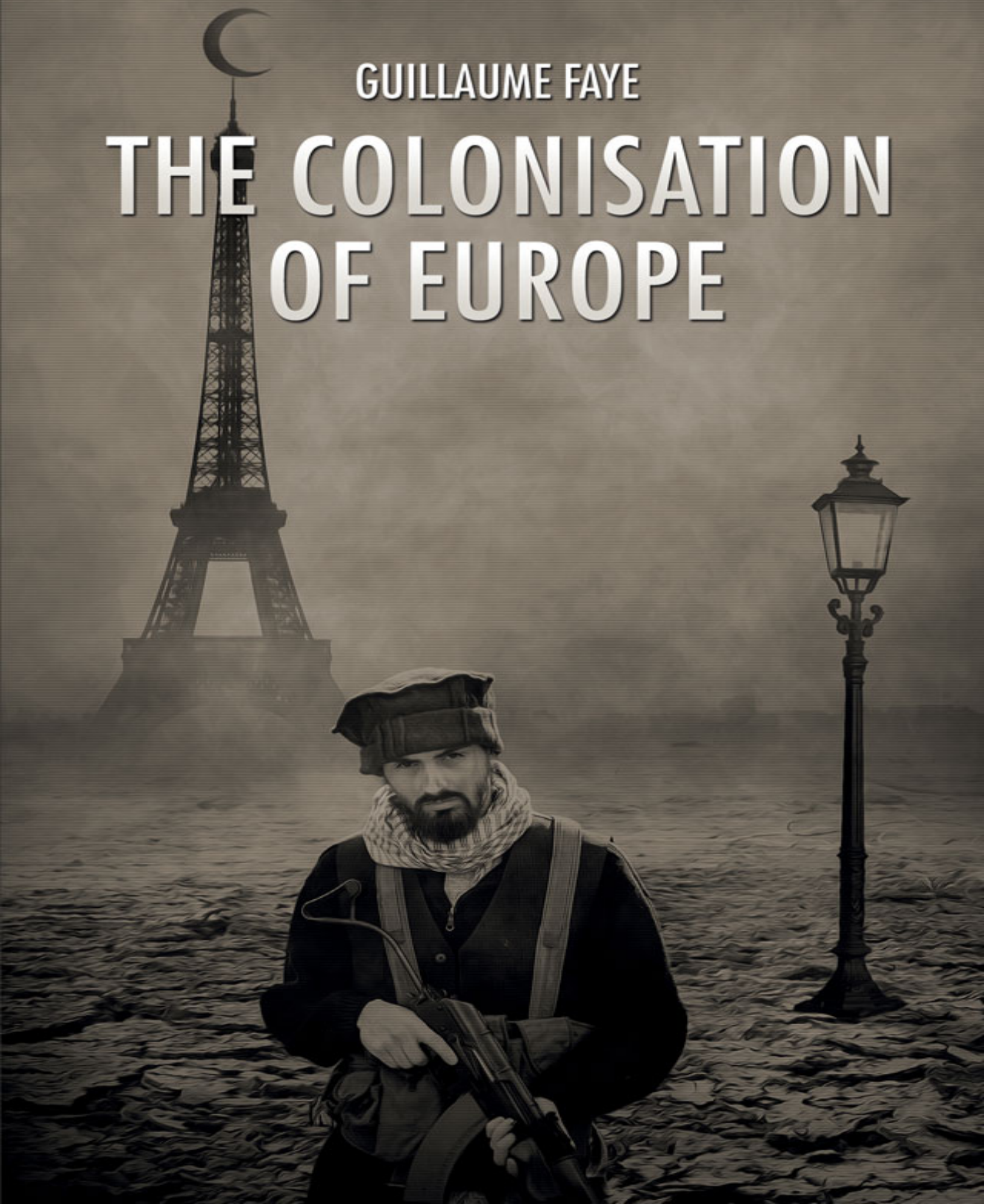
GUILLAUME FAYE

THE COLONISATION OF EUROPE



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ARKTOS
LONDON 2016

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Printed in the United Kingdom.

Original title: *La Colonisation de l'Europe* (L'Æncre, 2000)

ISBN 978-1-910524-71-8 (Softcover)

ISBN 978-1-910524-72-5 (Hardback)

ISBN 978-1-910524-73-2 (Ebook)

BIC-CLASSIFICATION

Conservatism and right-of-centre democratic ideologies (JPFM)

Nationalism (JPFN)

Political science and theory (JPA)

Religious fundamentalism (HRAM6)

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ARKTOS MEDIA LTD.

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Editor’s Note

The original French edition of this book was published in 2000. Faye quotes a number of statistics relating to crime and immigration in the text which were specific to the time he was writing, and I considered revising them, but this proved too daunting a text, so they have been left as they were. However, what one is struck by when reading this book in 2016 is how little would need to be revised, apart from the specific numbers. While Faye may have been a bit too pessimistic when it came to predicting how long it would take for the complete Islamisation of France to take place, one cannot dispute the fact that this trend has certainly continued unabated since that time. As I write this, we are now witnessing a two-pronged attack which is being manifested through the ‘migrant crisis’ and the increase in Islamist terrorism on European soil. Therefore, looking back from today’s perspective, Faye’s warnings in this book take on the character of prophecy. As such, and tragically, Faye’s book is even more relevant today than it was in 2000.

Nevertheless, we are now witnessing an increased awareness of the colonisation of Europe in the form of grassroots activism and the growing support for anti-immigration parties across Europe. A similar trend seems to be emerging in the United States. There is thus good reason to hope that, if these trends continue and if a large number of Europeans and Americans truly open their eyes, the situation by 2032 will be very different from what it is today.

In cases where footnotes to the text are unmarked, this indicates that they were part of the original French text. Footnotes which were added by me are denoted with an ‘—Ed.’ Where sources in other languages have been

cited, I have attempted to replace them with existing English-language translations. Citations to works for which I could locate no translation are retained in their original language in the accompanying bibliographic citation.

JOHN B MORGAN IV
Budapest, Hungary, 26 March 2016

Warning

Many have attempted to dissuade me from writing this book, saying that it was bound to cause me a great deal of trouble. Calling things what they are is dangerous and must not be done, you see? I could have chosen to produce an unintelligible and pseudo-philosophical book, or one that is vaguely sociological on the topic of the compared virtues of assimilation, integration, and communitarianism. However, this bourgeois type of intellectualism is of no interest to me. Tackling essential questions, taking on the system, and accepting the role of rebellion and truthfulness is indeed a risky matter, but nonetheless, a fruitful endeavour. As Alexander Solzhenitsyn himself proclaimed in an interview for *The Washington Post* during his American exile, 'If the quill does not act as a dagger, it is worthless.'

The dissidence wager is the most fertile one nowadays. It is rooted in radical thought, as I explained in my previous book, *Archeofuturism*.[1] It's all about going back to the source of things while keeping one's distance from extremism and dealing with the major issues of the day. It is not a debate about the sex of the angels at a time when the barbarians kept Constantinople under siege. The major issue of our time, indeed the most visible and most striking one, the one that everyone is obviously afraid to speak about, a topic people only address through hints and whispers, concerns **the colonisation that Europe is being subjected to at the hands of Maghrebian, African, and Asian peoples, while Islam strives to conquer European soil**. This is not a political curiosity, but an overwhelming historic event without precedent in our European history, stretching as far back as memory permits. The first step is to take note of it

and to raise people's awareness of this important fact. Nevertheless, our purpose is not merely to admit its existence and yet remain idle-handed, but to reject it and trigger a debate on how to resist and reverse the trend.

This fatal process is naturally added to and combined with the cultural and strategic subjugation of Europe to the United States of America. In complete accordance with the views of Alexandre del Valle,[2] I will presently attempt to demonstrate that it is beyond foolish to believe that Islamisation could ever protect us against Americanisation. Both of these deculturation processes go hand-in-hand, just as the ethnic chaos that threatens Europe serves the joint interests of Islamism and Americanism. Those who imagine, under the influence of subtle intellectualistic contortions, that Islam is better than Americanisation succumb to the serious mental disorders known as selflessness, renunciation of being, and historical amnesia. Those who embrace Islam under the pretext that it brings 'traditional' anti-American values, and thus chooses one enemy over another, are in fact relinquishing their European identity and proving that they are powerless in finding the resources for rebirth within themselves. Why should we look for moral resources and roots in a profoundly foreign religion when, since the age of Homer, ours have been flooding the entire European civilisation?

It is now time to put the strategy of radical thought into practice, and urgently so. Our beds are burning. It is not a matter of giving sway to folklore, insulting others, nor of sinking into a state of hateful delirium or lowly racism, but a necessity to assert ourselves rigorously and with determination. It is also about defending the inalienable right of Europeans to remain true to themselves, a right that they have been denied, yet one that is granted to all the peoples of the world. It is a matter of resisting this evil

that gnaws at us, this **ethnomasochism**,[3] while simultaneously denouncing those who would disfigure Europe through resentment or revenge.

The time of metapolitical prudence is long gone. Without fallacies or puny betrayals, I always return to Nietzsche and his concept of ‘philosophising with a hammer’.

I write and fight for our youth, not only the young of age but also those of spirit, as I happen to know some elderly people aged 25 or 30. It is a question of urgency. Things must be said once and for all.

It is always convenient (and cowardly) to designate a false enemy in order to keep oneself out of trouble. If intellectuals, as part of sophistical contortions which have a surface glitter yet lack any intelligent substance whatsoever, refuse to state things as they are, and content themselves with abstract logorrhoea, it is above all due to their fear of being socially ostracised and to their submission to hegemonial ideology. Pinpointing the real enemy is how one walks the path of efficacy.

The real enemy is both visible and specific, and very much alive. He might share several of your values, and one might sometimes deem him to be respectable. You may admire him and he could coax you, but it is your duty to drive him out.

In this book, I predict an ethnic civil war, and sound the call to reconquering.

Let it be understood that the remarks that I make do not bind anyone but me, as I do not speak on behalf of any party, group, or school of thought. My approach is completely voluntary and solitary, marked by absolute freedom. I am the embodiment of the precept of Zarathustra:

— Teacher, what must I do to be happy? — I do not know. Be happy and do what you please.

My only aim is to defend an ideal by relying on facts. My critics often label me as idealistic and unrealistic, and rightfully so. The only answer that can counter their words is brief: Zinoviev[4] and Hélène Carrère d'Encausse[5] were seen as idealistic and unrealistic when they predicted the imminent demise of the Soviet Union in the 1970s; de Gaulle was idealistic and unrealistic when, in 1940, he foresaw the defeat of Hitler's Third Reich; and Ben Bella[6] was idealistic and unrealistic when, in 1954, he foretold the expulsion of all Europeans from Algeria within the next decade.

Another important thing: the theories that I support are not dogmas. To focus the debate on essential facts and to electrify consciences is my only goal. I'm a *provocateur* — one who incites. I recommend that you familiarise yourself with the term's Latin etymology.

1 'Only **radical thought** is fruitful, for it is the only one capable of creating daring ideas to destroy the ruling ideological order and enable us to free ourselves from the vicious circle of a failing system of civilisation', from *Archeofuturism: European Visions of the Post-Catastrophic Age* (London: Arktos, 2010), p. 53.

2 Alexandre del Valle (b. 1969) is a French political commentator who is known for his warnings concerning the threat of what he terms Islamic totalitarianism against Western democracies, as well as the 'Red-Green-Brown axis', which he believes is a convergence in the goals of the extreme Left, the extreme Right, and Islamism.—Ed.

3 In his book *Why We Fight* (London: Arktos, 2011), Faye defines ethnomasochism as '[t]he masochistic tendency to blame and devalue one's ethnicity, one's own people' (p. 127).—Ed.

4 Alexander Zinoviev (1922–2006) was a famed Russian logician and critic of the Soviet Union who was exiled from the USSR in 1978 for writing novels which satirically depicted the troubles of life under Communism. In later life he came to regret the demise of the USSR.—Ed.

5 Hélène Carrère d'Encausse (b. 1929) is a renowned French historian of Russia who predicted the imminent demise of the Soviet Union as a result of simmering ethnic conflicts within it in her 1979 book, *L'Empire éclaté* (published in English in 1981 as *Decline of an Empire*).—Ed.

6 Ahmed Ben Bella (1916–2012) was one of the leaders of the Front de Liberation Nationale (FLN) in Algeria during the Algerian War against the French in the 1950s, and was the first President of Algeria from 1963 until 1965.—Ed.

INTRODUCTION

A Spanish Symphony

Uncontrolled immigration? Overwhelming numbers of foreign workers? Tumultuous birth rates and a ‘nice’ multiracial society in a cosmopolitan and peaceful ‘global village’ that stretches to every corner of the world? No way. These are pipe dreams, intellectual musings lacking historical culture, memory, or realism, and without any prescience**. A settlement activity and the ultimate occupation strategy of Western Europe conducted by the mostly Muslim masses of the South and the East: that is what we are experiencing.** And these events will not unfold peacefully.

The numbers are flabbergasting. There are three of them, actually: first of all, 25 per cent of all 5- to 20-year-olds in France are already of non-European descent. Secondly, in 2010, Islam is expected to become the foremost religion practiced in France. And last but not least, 75 per cent of all acts of violent crime in 1998 were committed by North African or African perpetrators. Our discrete sources are the National Institute of Statistics and Economic Studies and the Interior Ministry. This is the information that the media are careful to withhold from you and to which the statisticians turn a blind eye. But what is happening in the street reveals to us what others are attempting to conceal. The invasion is accomplished through childbirth as well as through our open borders. Moreover, both the mellow Right-wing parties and the insane Left are becoming less and less inclined toward statements of ‘fantasy’ when confronted with reality. Instead, they minimise, they interpret, and they reassure, like a bad doctor who tells a cancer patient that he is suffering from a common cold which will soon pass, when it is in fact these tall tales that won’t last long.

Regardless of whether they are politically oriented Right or Left, or whether they have integrationist or communitarian tendencies, experts and ideologists strive to reassure us by claiming that ‘everything will be fine, and we will not be overwhelmed’, or by praising ‘our relaxed multiethnic society’. Their blindness is complete. The current and relentless demographic logic quickly fulfils its mathematical task, as does the will to conquer us, a will often acknowledged by its authors but ignored by public opinion.

In a strategic fashion, many Arab and Muslim leaders, be it those who are based in Europe or those abroad, desire and plan the irreversible colonisation and the definitive occupation of our nations. Some even speak of a ‘holy war’ (*jihad*) in Europe. It’s a form of revenge, a response to the Crusades and European colonialism. However, this also hints at Islam’s new will to power, combined with implicit ethnic resentment. Other Southern and Eastern peoples are also rushing in to take advantage of the breach. Their watchword? Europe is ripe for the taking!

In fact, Europe has been emasculated, celebrating its Gay Pride and the triumphant ascendance of homophilia. It celebrates its staggeringly low birth rates, its unbridled individualism, and the miscegenation of its women, as well as its ethnomasochism. It offers shelter, protection, benefits, and care to false refugees, while leaving its homeless citizens to starve. It declares the expulsion of illegal invaders ‘inhumane’ and practices a preference for foreigners. Its political classes and xenophilic bourgeoisie have longed to make Europe resemble those ageing women who pay gigolos to move into their homes.

Every occupation has its collaborators: the politicians and the intellectual media class make up the backbone of the pro-immigration party, the party that participates in our colonisation through collaboration; they are well

supported by the Catholic, Jewish, and Protestant religious hierarchies, none of whom suspect how much they are at risk of being devoured whole. The peoples of Europe have never been consulted, especially the working classes who bear the brunt of the shock resulting from colonial immigration. Soon it will be too late. The point of no return will be reached, and votes and elections will be ineffective. There will only be two options: our historic disappearance, or a *reconquista*.[7] I will soon get to that.

The mass immigration of various peoples from the South, as well as that of the Muslims, are the gravest challenge that Europe has faced since the fall of the Roman Empire. The European anthropological base is threatened and, consequently, so is our entire civilisation: we are looking at the prospect of an occupied land and a people whose generations are no longer being renewed, and which is replaced on its own soil by the rejects of other nations. It is all but a banal historical drama to which the Pharaonic Empire, the Native Americans, and many others have fallen prey. Cultural Americanisation is indeed detestable, but one can always get rid of McDonald's more readily than a mosque, or abolish jeans with greater ease than a chador...

Tragedies are rarely peaceful, and colonisation never occurs without clashes. We are living in a France that stands at the doorstep of **an ethnic civil war**. Mass immigration is not only economically disastrous (costing us approximately 800 billion per year and ruining more than just the public schools) but has caused an explosion of what is improperly termed 'delinquency'. Why? Because the burning suburbs;[8] the riots; the increasing misdemeanours of African and Maghrebian groups; the multiplying areas of lawlessness; the raids that nowadays extend into town centres, the countryside, roads, and trains; as well as the eviction of Europeans from 'cities': all of this does not merely follow the patterns of

crime, but bears the characteristics of **territorial conquest**. The latter complements demographic submersion. Of course, Islam is now actively behind this. As for the over-criminality of the 'Brown-Blacks',[9] in no way is it the result of economic desperation or poverty, or of an alleged racist 'social exclusion', nor is it even an insurrection akin to that of the proletarians of yesteryear. What it is, in fact, is a desire for conquest and for the humiliation of Europeans on the basis of resentment. In addition to the crimes of theft or looting, and the growth of a parallel, criminal, and parasitic economy, we now witness a willingness for rebellious provocation... Just listen to the words of rappers IAM and NTM in 'Affirmative Action'... Believe me, we have not seen anything yet. The designation of state symbols as targets (the fire department, the police, postal workers, train engineers, etc.) is incontestable evidence of this, together with the rapid growth of Islamic institutions controlled by Arab countries in every city of France. The process of depriving Europe of its sovereignty internally, and then externally, has already begun. Check your history books for confirmation.

As for those who gullibly praise the 'American multiracial model', they simply do not understand the inner nature of the United States due to not having lived there, as I myself have. The USA is a financial company with a policing aspect, a profoundly multiracial, 'nationless non-land', a gigantic human kaleidoscope spread over a vast area, and it has managed the migration of heterogeneous populations with the greatest of skill. The countries of Europe, on the other hand, consist of single nations within a very narrow territorial frame, and can therefore not withstand ethnic chaos without succumbing to civil war.

The dreams of futurists are bound to go up in smoke. The future lies in our return to ancestral behaviour and in our ability to amplify it, using

civilisations as **ethnic blocs**. The paradigm of universal miscegenation, and of the 'world citizen', will never see the light of day. And in spite, or perhaps *because* of technoscience, the future will be more archaic, meaning more ethologically human than has been the case in the recent past. Owing to the increasing population density all around the world, it will be dominated by international conflicts for the control of land, seas, and scarce resources. Peninsular Europe is the first area to be coveted both **economically and strategically** — not by Russia, but **by the United States, and from the South, by those who rank themselves under the banner of Islam.**

The ethnic war whose beginnings we are now witnessing therefore bears no relevance to sociology or criminology, but is **geopolitical and geo-ethnic**. As far as wars are concerned, history always proclaims one camp to be the victor and another as the vanquished. The loser is usually the one who rejects confrontation and denies aggression, mistaking his enemy for a friend. Tomorrow, if a hundred cities are simultaneously set ablaze, all police forces will be helpless. The figures testify to this... Tomorrow, contrary to the silly calculations of the socialists or the Greens, young immigrants will not vote for these two parties, but for the ones that they will elect from their own camp. They will elect Muslims, who will first demand privileges and then power. This is the inexorable logic of any and all **colonisation stemming from below**.

I may very well shock you, just like a doctor who prescribes surgery as his patient's last resort, but I think **an open outbreak of ethnic civil war may be necessary**. When a situation becomes intolerable and inextricable, only a catastrophe, in line with the mathematical theory of the same name,[10] could plunge a system into chaos so that a new order could arise.

Will our European youths become aware of this and defend themselves, spurred by memory and will? Maybe, maybe not...

If they do, it is not the rule of law or its police forces that will put up a fight, but the people themselves, our people. It will no longer be a 'civil war' as understood in its fratricidal, classical meaning, but rather **a war of liberation**. Historically speaking, this would be ironic, as France would then experience a similar situation to the one in Algeria in 1960...

But one must not deny the enemy his nobility or the human righteousness of his cause, as he takes over the territory you abandon. He preserves his own blood and soil, expanding his ground at the expense of yours and replacing your blood with his. The enemy plays his game well and is to be esteemed. Only the collaborators, in other words the traitors, should not. Every nation invaded in its own lands has always followed this motto: from resistance to reconquest. The concept of 'return aid', a brilliant invention by armchair economist Raymond Barre,[11] has never really produced any historic effects... Will our *reconquista* be a Spanish symphony?

7 *Reconquista* is a Spanish word meaning reconquering or recapturing. Historically, it refers to the struggle of the Christian Spaniards against the occupation of Spain by the Muslims during the Middle Ages. The present-day Right uses it to refer to the reclaiming of European lands from non-European immigrants.—Ed.

8 In French, *banlieues*. Unlike in other countries, however, Parisian suburbs are associated with low-income housing for immigrants, making them more similar to British 'Housing Estates' or American 'projects'.—Ed.

9 In French, *Beur-Blacks*, a slang term referring to immigrants of North African and Sub-Saharan Black ethnicity.—Ed.

10 Catastrophe theory was developed by René Thom (1923–2002), a French mathematician. The theory is complex, but in essence it states that small alterations in the parameters of any system can cause large-scale and sudden changes to the system as a whole.—Ed.

11 Raymond Barre (1924–2007) was a French centre-Right politician who served as Prime Minister from 1976 until 1981. In 1976, he attempted to revoke the right of immigrants to have their families join them in France, but this was overruled by the State Council. Barre then offered 10,000 francs in aid to any immigrant who agreed to leave France, but only Spanish and

Portuguese immigrants accepted in large numbers, while those of non-European origin mostly stayed put.—Ed.

CHAPTER I

The Mechanisms of Colonisation and Demographic Submersion

The Relentless Logic of Figures

When the French colonised Algeria, the European population always remained a minority compared to the Arabs. Better even: early on, the reproduction rate of the indigenous populations turned out to be faster than that of the Europeans since the latter, in their constant philanthropic naïvety, created hospitals and clinics that reduced the mortality rate of the natives and particularly that of their infants.

What we are experiencing in Europe is a rigorously inverse tendency, or rather the exact same situation. It is the opposite, in fact, because it is the foreign colonisers which have a higher demographic growth rate than indigenous Europeans (a difference still being amplified by the constant new arrivals), and yet it is identical, because the numerical growth of non-European populations is frenetic, while we Europeans fail to rejuvenate our generations.

What this is can only be defined as **demographic submersion**. The consequence is clear and now visible to everyone, without the need to consult scholarly statistics: **we are witnessing the anthropological disfigurement and a profound change in the ethnic substratum of France, and perhaps eventually of all Europe**. At a later point, we will be dealing with the risks of this rapid and unprecedented historical phenomenon in geometric progression: the decline of European civilisation and cultures, our Continent’s loss of independence, the possibility of an

ethnic civil war, and so on. The pressure exerted by Islam exacerbates all the more the harm and the dangers of this demographic invasion.

The defenders of the Enlightenment, the enlightened and democratic spheres, the anti-racist lobbies, all of them pro-immigration, are oblivious to the fact that they have opened Pandora's Box, the tiger's cage itself, and that their idyllic vision of a 'tolerant society' is at risk of being swept away by a change in the ethnic and cultural substratum of Europe, one that they have allowed or perhaps even orchestrated. On a more general scale, history will recall that Europeans have fallen prey to the same blindness that the Indians of South America once did. For what they are doing is flinging the door wide open to colonisation, believing that the settlers will bring benefits, and they will only come to their senses once the ship has already sailed.

* * *

Ivan Rioufol states (*Le Figaro*, 1 April 1999):

> The rise in immigration is changing the face of the Old Continent [...] France has been miscegenated. According to official data, of the approximately 102,500 foreigners who settled here in legal fashion in 1997, 59 per cent were from Africa, 22 per cent from Asia, and 8 per cent Europeans from non-EU countries. Family reunification [...] is at the source of 70 per cent of these entries. The current government has made the rules even more lenient. The Directorate of Population and Migration of the Ministry of Solidarity has recorded a 35 per cent increase in legal immigration during the year of 1997, in addition to the illegal entries, whose rate remains imprecise yet important. The undocumented immigrants, whose presence rests on the political Left's bad conscience, have been assured that they will never be forcibly expelled [...], meaning that France has failed to provide itself with the necessary tools for a dissuasive immigration policy. By contrast, its social and legal protection systems remain highly attractive.

France has even less control over immigration than other European countries. Worse still, as we shall see later on, there is a cosmopolitan ideology that strives with all its power to open the spillway of extra-

European entries, revealing that is has some very specific ethnic and political objectives in mind. **Ethnic suicide is not merely experienced, but is desired.**

The approximate number of foreign immigrants stretches from 5 to 8 million according to the lowest hypothetical estimates, not counting the illegal immigrants and all the non-Europeans who have been declared 'French' based on the principle of *jus soli*.[12]

During the past forty years, 4.5 million non-natives have settled in France and have been reproducing there. Never before had France experienced such an influx. It is impossible for such an ethnic clash not to bring about major historical consequences, especially since the phenomenon shows no signs of slowing down.

The President of the INED (National Institute of Demographic Studies), Jean-Claude Barreau, a Leftist who could hardly be suspected of wanting to erase the 'migration hazard', has calmly declared, 'Year after year, we experience an influx of around 100,000 immigrants per year. The statistical distortion between 1997 and 1996 is almost entirely due to the regularisation of undocumented migrants as well as to family reunification.' Within a 10-year span, regardless of any births within immigrant families or among illegal aliens, the figure will thus be much higher than a million non-European foreigners arriving to France, young and eager to reproduce! As far as demography goes, things are advancing very quickly: while taking into account the miscegenation rate, once we have added the reproduction figures of non-indigenous aliens already present among us (these figures are higher than in the case of natives) to the number of new immigrants and their offspring, it quickly becomes obvious that if nothing has been undertaken by 2010, the population of France may have **more than 15**

million people of extra-European origin, the majority of which will be younger than the native population.

Already in 1997, the INED estimated the people with a 'foreign' ancestry — which, in reality, means of extra-European descent — living in France at 12 million. This represents 20 per cent of the French population. What one sees in the street has been confirmed by demographers. The younger the generations, the higher the proportion of aliens: the snowball effect has begun.

On his part, expert demographer Jean-Paul Gourevitch[13] estimates the inflow of those who want to settle permanently in France at 4.5 million, which is 8 per cent of the French population. Moreover, he projects at 7 million (12 per cent) the population that is to be recognised as part of the national community, and at 7.8 million (13.5 per cent) the entire population of foreign origin living in France (as written in *Immigration, the Legal Fracture*).[14] In actual fact, these figures are highly underestimated.

Also note that the annual number of naturalisations, a figure that has been rising steadily (45,000 in 1987, 73,000 in 1993), is huge. When added to all the foreign children who are born legally French (*jus soli*), these 'new French people' serve as an excuse for sophists to assert that the number of 'foreigners' in the legal sense is almost stable.

Don't these figures (INED's 12 million 'aliens in the broader sense' and the 7.5 million 'foreigners in a recent and narrow sense' mentioned by Gourevitch) take into account all the nationals of the so-called 'DOM-TOM' (French Overseas Departments and Territories)[15] and of the former colonies, who are French by right? A recent monthly report drafted by the Embassy of Algeria in Paris (7 April 1999), one that was not provided to journalists but which I managed to obtain through cunning and which I then had translated from Arabic, gleefully informed Algiers **that the number of**

Arab-Muslims currently present in France was much higher than that of Europeans residing in North Africa prior to Algerian independence.

* * *

Meanwhile, miscegenation is on the rise in France (which is not the case in the land of racial impermeability that the US undoubtedly is), despite the fact that the majority of mixed marriages end badly due to ethno-cultural differences. Today, an estimated 30 per cent of children born in France are of first- or second-generation foreign descent, mostly from Afro-Asian origins. 11.25 per cent of formal marriages are mixed, excluding concubinary unions that evade the statistics. The vast majority of interbreeding (caused by the 'emasculation' of European men, as I will highlight below) involves couples where the woman is European. As for the mestizos, most of them do not feel like Europeans on a psychological level, which is particularly true of the males.

Other countries in Europe are experiencing the same situation as France, but with approximately a ten-year delay. Overall, **Europe is undergoing a demographic and ethno-cultural tragedy, one that is concealed by the fragile screen of economic illusions**. All of this is bound to end badly, but when it comes down to it, one must perhaps at first wish to find a way out before actually succeeding. Any rebirth, just like any natural birth, can only be accomplished through blood and pain.

* * *

In 1998, according to figures provided by the Interior Ministry, the arrival of legal migrants increased by 35 per cent compared to 1997, which is evidence of the fact that the French government has abandoned any serious limitations on foreign entries to France. In our country's case alone, the cumulative number of legal migrant arrivals (refugees, family reunification,

etc.) and that of illegal entries is estimated by the Statistical Office of the OECD[16] to total 150,000 per year, excluding the visas which are granted in an increasingly generous fashion for the purpose of 'tourist trips' and whose number goes on indefinitely. The rate of repatriation or expulsions is on the decrease, whereas the balance of entries is approximately 200,000, meaning twice as much as the official figures mentioned above. In the past ten years, the total has been two million people, who, once in France, will of course hasten to have children so as to avoid any risk of eviction, especially if they are here illegally.

It gets worse, however. There is a crucial fact which is never mentioned, which the media are careful to hush up but that hospital staff know all too well. From a total of around 780,000 annual births in France (one of the lowest figures in our history), **250,000 births involve either Maghrebian, African, and Asian women, or mixed couples**. One can speak of an ethnic catastrophe such as we have never before experienced in our history. **One-third of all births are connected to non-European aliens**, according to an INSEE[17] survey conducted in 1994. Half of these children are French because their parents have been naturalised and the other half will automatically acquire the nationality once they are adult, in accordance with *jus soli*. This is what 'internal immigration' is all about. Maternity hospitals are a more effective means of invading a country than crossing its border.

Nowadays**, 8 per cent of our adults are of non-European descent, as well as 20 per cent of our college students (mainly Afro-Maghrebians), and 34 per cent of all children aged under five!** At this pace, one-third — or more — of our adults will be of Afro-Maghrebian or Asian origin within a generation, and the same goes for half of our 'youths'! Nevertheless, these figures could be exacerbated by the constant arrival of new immigrants, young and plethoric, adding their offspring to those of the foreigners who

are already settled. **Today's minorities may well turn into tomorrow's majorities.**

This statistical reality is covered up by both the authorities and the well-intentioned media, but it is becoming impossible for them to keep everything secret that is happening on the street.

Hypocritically, we are led to believe that the number of foreigners in France is stable — at about 4.5 million — when the rate of immigrants and non-indigenous people never ceases to rise. But the *jus soli* principle and the extensive naturalisations conceal the true proportions of the foreign presence in France. Being 'French' has thus become meaningless from this point of view, since naturalisation occurs at a frenetic pace, with 100,000 naturalised individuals 'having slipped past the statistics' every year since 1996, and since the children of aliens are automatically born French. These 'new French people' are not integrated, however.

In this manner, using a simple demographic calculation, it is possible to predict that unless something interrupts this massive and rapid process (as in the US, only the consequences will be far more severe), **the France of the twenty-first century is at risk of losing its White racial majority and its European cultural predominance.**

Already now, entire areas of our national territory, including the city of Marseilles, the town of Roubaix, the whole of the Seine-Saint-Denis department, as well the twelfth, nineteenth, and twentieth districts of Paris, have become zones where Europeans constitute a tiny minority or have vanished completely.

The question that I intend to ask throughout this book without any fear whatsoever is whether this massive and callous settlement activity does not affect our biological foundations, and whether it threatens to leave our

civilisation in ruins (along with our sacrosanct economic growth), resulting in our culture's deterioration.

A Demographic Disaster

The situation in Europe is demographically disastrous, being as catastrophic as the great plague of the fourteenth century if not more so, and far worse than what we experienced after the two world wars. **Europe is ageing, no longer renewing its generations as it welcomes the Afro-Asian masses whose share of our national natality rate is on the increase.**

The 1998 report on international migrations published by the OECD contains results that are beyond alarming: 'Migration plays a major part in the population growth of many countries. Thus, since 1988, Europe's demographic growth has been more the consequence of immigration than of births, whereas in the United States, births still play a dominant role.' And despite the contribution of migration and the births of non-Europeans, the population of Europe continues ageing, and as is the case in certain countries such as Italy and Germany, it is declining in absolute terms! This mirrors the incredible demographic weakness of native Europeans, which can be likened to an ethno-suicide, a topic which I will return to at a later point. The report explains, 'France, the United Kingdom, the Netherlands, and Norway owe their low demographic growth to their birth rates, while in other countries such as Spain, Greece, Portugal, Austria, and Denmark, it is the migratory contribution which dominates.' And yet, one must point out that in those countries where births still account for minute demographic growth (once again due to the decrease in mortality rates, meaning the increase of the 'elderly population'), **a large part of the births and of the renewal triggered by natural fertility is not due to the actions of Europeans but to those of immigrants.**

Symbolically speaking, there is a tell-tale sign: even countries like Portugal, Spain, Italy, or Greece, which were until recently major exporters of migrants and endowed with a high birth rate, and whose level of economic appeal has yet to equal that of France or Germany, are now in a state of profound demographic depression and plagued by the migratory inflows originating in Africa. This fact reveals a great deal about the ailments that afflict Europe.

The report further observes, 'In Germany and Italy, however, the fairly high immigration rate fails to offset the negative natural population growth. It is difficult to count on the contribution of net migration to reduce or put a stop to the absolutely blatant demographic decline that is taking place in some countries.'

So what we are facing in Europe is a dramatic situation. **Not only is the general population decreasing, but the proportion of Europeans continues to decline, while that of the aliens grows.** The OECD report states, 'The demographic contribution of immigration is not limited to foreign entries. The latter's children represent an additional figure, a figure that exceeds that of native households. Foreign births or those of foreign origin make up a significant share of the total birth rate in some countries: 10.1 per cent in France during 1996 (while foreigners represent 6.4 per cent of the population), 13.3 per cent in Germany, and as much as 22.8 per cent in Switzerland.' As regards France, these figures do not take into account the births that stem from naturalised parents or from those who became French through *jus soli*, since there is a high proportion of North Africans or Africans who already have the French nationality among the 'French parents' who bear children. 'Third generation' Browns, for example, in other words those who appear in the news through their incessant assaults, are not only good little French citizens, but are also legally born to French

parents! They are not comprised in the statistics of foreign births. In fact, as I have pointed out above, what is most important to realise is that the ‘real foreign births’ in France, meaning the **ethnically non-European ones**, represent a total of about 30 per cent or more. And that figure is likely to rise...

Whatever the case, to make matters worse, those who are born here become automatically French... Due to *jus soli*, there will always be, both statistically and legally, a large number of French people in France. In fact, they will always constitute some kind of majority, true enough, but they will no longer be Europeans, just like the European settlers in the Americas were not Indians... Eventually, and in the not too distant future, Europe will be faced with an explosion or implosion, a crisis of liberation or its own drowning. We will discuss this in the final chapter.

Breaking the Thermometer to Evade the Facts: Striving towards Misinformation

It is impossible for the government to know the exact number of non-Europeans present in France, since it has proceeded to break the thermometer: our statistical services do not have the right to enquire about the origins of our inhabitants.

What characterises any period of decline is the effort to mask this deterioration, as well as to censor those that herald the impending doom. One either denies the figures — which is hardly possible — or, more frequently, argues that this ethnic and demographic maelstrom is not a threat and breeds unjustified fears and ‘fantasies’. Through intellectualist cowardice, one remains oblivious to reality, or rather to its consequences.

‘Psychiatrists agree on the fact that we fear what we do not know’, Véziane de Vézin wrote (*Le Figaro*, 1 April 1999). Such psychiatrists

simply strive to exorcise whatever is real until reality catches up with everyone. The same Véziane of Vézin deplores the ‘impossibilities set by the INSEE with regard to determining the exact origins of the people during each census’. The official doctrine is therefore that the government and particularly our public **should be kept in the dark about the real immigration figures and the extent of our colonisation.** Unfortunately for them, what we witness in the street, outside school premises, and as part of immigrant criminality is bound to reveal much more to our people than the reassuring statements made by the political-media class, which whispers, ‘We are well in control of the situation. The police keep a watchful eye on things. Integration is being achieved, one way or another. All is well. The inflow is being reduced.’ Unfortunately, this is a fallacy. **A wild colonisation** process is actually taking place. It is as if we were living in third-century Rome without even realising it.

In the 1999 population census, the INSEE did everything to exclude immigrants from it. The form itself excluded any and all questions on the topic of ethnicity and religion. They contented themselves with an ‘associated investigation’ concerning the origins of the parents, merely probing one person per hundred and by county. Max Clos wrote in *Le Figaro* (5 March 1999), ‘A certain sociologist has explained that drawing attention to the ethnic or religious traits of a city may cause racist reactions. People would be tempted to equate the local population of Maghrebian or African origin with insecurity.’ As if those ‘people’ were unaware of our reality when descending into the streets... That’s another fine example of how the powers-that-be **scorn our people** and hold the famous principle of democratic transparency in contempt.

They smash the thermometer so that the patient does not become aware of his own fever. Since those in power deny that immigration could ever be a

social cataclysm which bears a striking resemblance to a settlement activity, they act as if immigration did not exist. This kind of behaviour would be beyond comprehension in Anglo-Saxon countries, where no such **ethnic taboos** exist and where all censuses are careful to specify the national origin, racial group, and religious affiliation of individuals.

Michèle Tribalat, the research director at the National Institute of Demographic Studies who protested against this censorship, was accused of 'extremist inclinations' because she thought it was necessary to know the approximate number of Maghrebians and Africans in France. Far from being a crypto-fascist, she naïvely explained, 'It is still the only way to understand the ghettos in some neighbourhoods, as well as to investigate possible discrimination both in the employment sphere and elsewhere.' In short, this antiracist, noble lady is considered implicitly racist because she wants to 'know'...

Hervé Le Bras, a demographer close to Claude Allègre,[18] accused the INED of 'Rightist tendencies', although the Institute is widely known to be composed of Leftist researchers. He denounced 'a risk of discrimination within the census should people's ethnic origins be taken into consideration'. False morality always takes priority over reality.

A Settlement 'From Below' that Differs Greatly from Ancient European Colonialism

It is not I who coined the term 'colonisation', saying that it is no longer a question of migration in the classical sense but actually a definitive occupation of our land by masses which arrive in swarms for economic reasons, and due to political and ethnic motivations of conquest. There are some lucid analysts out there. Thus, Jean-Claude Barreau (in *Of Islam and the Modern World*[19] and *Is France Going to Vanish?*)[20] reminds us that all

these migrants, whether official or clandestine ones, come to Europe and breed while retaining their customs, religion, language, and historical memory, and as such 'are not immigrants, but settlers'. Christian Jelen holds the same view in *The Breakers of the Republic*.[21] Unfortunately, neither one of them addresses the absolutely central problem of 'ethnic chaos', an issue which surpasses the Republican consensus in terms of importance. I myself will talk about this problem in one of the chapters of this book, but these two have at least shown the courage to raise this alarm: we are indeed being colonised.

Thierry Desjardin,[22] a friend of Chirac's and a man beyond any suspicion of racism, wrote the following in his 'Letter to the President' regarding immigration, a letter which the self-righteous media were careful to cover up: 'This "damn" problem will be the main issue for years to come, for we must be under no illusions: there are tens of millions of poor people in the Third World who will always prefer to risk everything to come here rather than to starve there, at home.'

Faced with this problem, the established parties have offered to 'help' countries which export migrants to ensure that the latter remain where they are. It is a purely intellectualistic approach. We are already helping them to a great extent, and we are cancelling their debts. And what a contradiction it is! In order to stem the migration influx, some self-righteous individuals are suggesting that we use the economic weapon of neo-colonialism, the very same one which they condemned some years ago.

* * *

Backlash: Europe is now being colonised by those it had once colonised. However, the two settlement methods are diametrically different by nature. **European colonialism was a 'settlement from above', while our**

colonisation by the Third World is a 'settlement from below'. European colonialism was an effort towards civilisation, whereas the colonisation of Europe is a quest for decivilisation.

The first step is for us to put an end to the sacrosanct cliché whereby European colonialism is said to have been a 'looting', a historical sin, a destructive effort that targeted eminent 'cultures', and so forth. In reality, **European colonialism was beneficial for the Third World, yet it resulted in a negative balance from Europe's perspective.**

With the gullible attitude and the clean-worldliness that characterise the European mind and that were accentuated both by the mystique of progress and our civilising mission, we have bestowed the gift of fire upon people who did not have it, just like in the myth of Prometheus.

In no manner did we 'destroy their crops', as claimed by those of a Rousseauesque background and those adepts of the myth of the noble savage and ethnopluralism, whether Rightists or Leftists. Following the departure of Europeans, were the cultures of the Arabian countries, India, China, Africa, and so on denigrated? Not at all. They are perennial and much less Westernised and Americanised than our unfortunate European cultures.

If we take all of its costs into account, European colonialism brought us no economic benefit. There was talk of 'looting' and of the exploitation of the colonies' raw materials, but these people were logistically unable to exploit these things for themselves. Today, for example, the profits earned by all the oil-producing Third World countries rely entirely on the expertise, labour, and investment being offered by Europeans and Americans. It is a rental fee of sorts.

In general, **the poverty of many developing countries is not the consequence of colonialism or neo-colonialism, but of their great**

inability to take charge of their own affairs, even though they possess immense natural resources. I myself once thought that European colonialism and its lust for profit were cynically responsible for Third World poverty. It is an intellectualistic vision that I have long since renounced.

Colonialism has turned against us like a boomerang. We have sinned, not because of our greed, but as a result of our naïvety, our universalism, and our excess of misplaced generosity stemming from our desire to export our civilisation worldwide to peoples who can never manage to adopt it.

By offering our medical techniques, we have lowered their mortality rate and caused an explosion in their demographics at our own expense. We gave them our technologies and built their infrastructure. It was a grave mistake for which we are paying a dire price today. I shall return to this at a later point: **the folly of the Europeans is their taste for giving, a fact which is accounted for both by the ideology of Christian charity and by our own gullible nature, which knows no mistrust**. The formerly colonised peoples, save for some rare exceptions, have never felt grateful nor indebted to European colonialism for all its contributions.

The development of Algeria, for example, was not primarily motivated by exploitation (the so-called 'sweated labour'), but by the naïve desire to 'export civilisation'. Even Bachaga Boualem[23] admitted this. What I am referring to are schools, clinics, maternity, and the enhanced agricultural land that the natives were unable to exploit, in addition to the various infrastructures that were provided. Not only did these demanding tasks not destroy these peoples' cultures, they actually put the locals in the saddle, so to speak, by boosting their demographics and giving them access to European technology.

Today, the serious disturbances which are shaking Algeria are its own responsibility and nobody else's. This country, like many others, is financially supported by France in the same manner that we are currently lending the massive Algerian community living in France economic assistance. **What we receive from all the Afro-Maghrebian countries that we were wrong to colonise 'from above', and which we so naïvely allowed to exploit the benefits that we offered, is nothing but resentment and hatred. Their behaviour follows a patricidal mentality.**

And now they colonize us 'from below'. From our point of view, their influx is a global factor of servitude and weakening, whereas for them, our role has been a strengthening factor in the long run. **Ours is the bad conscience and guilt, while theirs is the good conscience and lack of accountability.**

But it is Europeans who are responsible for what is happening to them. We are wrong to believe in a universal civilisation, one that we represent, just as we are wrong to want to convert others to our worldviews on a massive scale. The Romans made the same mistake. They were eventually overwhelmed by those they wanted to Romanise. This is the tragedy underlying all universality. Today, we pay for our own mistakes: we let them invade us, believing that they will bring us their blessings, when in actual fact they bring us nothing but their own mess**. A Promethean naïvety entwined with Christian charitableness**: this is the tragedy of the European spirit. Doctors without Borders, the 'right of interference',[24] and Amnesty International highlight the catastrophic continuation of European colonialism. We are more interested in the fate of others than our own. We have forgotten the Medieval proverb which says, 'Tend a villain and he shall rend thee, rend a villain and he shall attend thee.'

The Immigrationism of Politicians

It is the governments of the political Left which display a true **immigrationist frenzy**, even more than the Rightist governments which, back when Giscard was our President and Chirac our Prime Minister, invented the catastrophic concept of 'family reunification'.[25] In 1999, our Interior Minister, Jean-Pierre Chevènement,[26] chose to increase the number of annual visas issued to Algerians from 50,000 to 200,000, without there being any sort of serious justification! We know that most of them will not be returning home. We are knowingly turning France into the spillway of North Africa.

On the 8 July 1999, in a discreet decree, this same Chevènement was quick to facilitate and extend family reunification, in other words the arrival of the families of foreigners already living in France. Even Claude Goasguen,[27] one of the pivotal figures of Liberal Democracy, spoke of an 'irresponsible measure that will bring about numerous kinds of fraud', since the conditions for obtaining a residence permit became more lenient. The deputy of Paris expands on this: 'There were already problems with undocumented immigrants, but now we are going to encounter further issues connected to foreigners who do have a residence permit.' (*Le Figaro*, 11 July 1999) In addition, owing to its lack of resources and the absence of additional staff, the Office of International Migration has fallen short of controlling the number of entries effectively. Chevènement, in violation of Article 45 of a law which bears his name,[28] refused to publish the number of residence permits issued to foreigners in 1997 and 1998. We are once again dealing with the good old technique of breaking the thermometer.

However, the Ministry of Social Affairs did publish a telling figure: from June to December of 1997, there was a 37 per cent increase in the rate of

residence permits that were granted to foreigners.

To the swarms of virtually non-expellable illegal immigrants, we must add the flow that stems from real and fake family reunification, pseudo-political refugees, and fake students. As a result of the cumulative effect of illegal entries, legal entries, and births, the Afro-Maghrebian population (whose youths will all be naturalised someday) thus grows at a considerable speed.

What motivates socialists to encourage and accelerate this suicidal policy? First of all, there is the cosmopolitan and universalist doctrine of the French Republic, inspired by the slogan 'Every man has two countries: his own and France'.[29] Furthermore, what is worth noting is the Socialist Party's naïve belief that immigrants will top up their electorate and allow them to stay in power forever. **In fact, the very day when immigrants will vote in mass, they will do so in support of their own parties and their own leaders, who are most likely to be Islamists**. We must also make mention of the kind of moral vertigo that afflicts the average Leftist politician: so as to be labelled anti-racist and humanistic (since he does not wish to be considered social or a workerist, much less a 'populist'), it is imperative for him to encourage immigration, while clinging to the dogma: 'immigration, an opportunity for France '.[30] Do any of them honestly still believe in that?

* * *

Until the 1970s, we acted as if we believed that immigrants were merely an additional labour force that would not stay and 'return home' once their fortune had been made. Raymond Barre came up with the angelic and technocratic idea of 'return aid': we pay them so that they go back home. Subsequently, the idea of 'co-development' gained some appeal. Thanks to

our massive support and our loans, jobs are created in migrant-exporting countries in order to keep those foreigners at home. I myself fell prey to this delusion back when I belonged to the New Right.[31] **Both return aid and co-development are economically and psychologically inapplicable.**

For starters, this is because we cannot lend a 'helping hand' forever, assisting a country through loans which will never paid off because this might create jobs artificially. Additionally, it is due to the fact that immigrants are reluctant to return home no matter what. They think of themselves as colonisers, families that have settled in permanently. The majority of those who have been granted return aid have come back.

And they exploit the extraordinary weakness of our guilt-ridden and complexed European governments in order to settle in with impunity. The Giscard[32] family reunification is the epitome of thoughtless humanitarian measures. And yet it was Giscard himself who, some years later, denounced this 'invasion' in *Le Figaro Magazine*, an invasion that he himself had organised! Faced with the outcry which surrounded his remarks, the former President was profuse in muddled apology. At a later point, the same happened to Chirac, who had himself been active in supporting family reunification when he was Prime Minister, with its famous little phrase about the 'sounds and smells' of immigrants. Such spinelessness is dumbfounding.

'The government has in fact relinquished all efforts to regulate the flow of migrants, restricting its role to the management of those newcomers whose arrival is not in tune with the political will', notes Ivan Rioufol[33] (*Le Figaro*, 1 April 1999).

Yet, in most countries around the world, all immigration checks are much harsher than the allegedly 'fascist' measures advocated by the National Front. Immigrants are not considered to be permanent settlers or refugees

which are hosted as guests in the name of the sanctity of human rights, but as mere temporary visitors. Most countries of the world consider their **ethnic homogeneity** to be their most valuable property. Their immigration laws do not violate public international law in any way, nor would anyone even dream of blaming them for 'national preference' or for the remorseless evictions of illegal immigrants. On the other hand, if a European country began practicing such measures openly, it would, through some sort of moral discrimination, be outlawed by mankind.

The political Right itself, caught in a mesh of fatalism and demagoguery, admits things as if they were accomplished facts. And it's a tradition for it to dress up surrender as victory. Charles Pasqua,[34] in a blatant change of sides, declared himself to be a supporter of the massive amnesty for illegal immigrants in May 1999. François Bayrou,[35] in August 1999, called for 'a new and integral humanism', using the worst and most hollow kind of diplomatic language, while Nicolas Sarkozy, having declared himself the herald of a 'modern and generous Right', repeated a Trotskyist formula proper to SOS Racism[36] when putting forward the idea of 'a multicoloured France, a French nation characterised by variety, multiplicity, and differences'.

Europe has the duty of being a 'welcoming land', a duty which eludes other nations. Armed with a lot more common sense than Europeans, all other countries around the world are well aware of the fact that multiethnic and multiracial societies pose insurmountable problems. Plagued by troubling Asian immigration, the government of Saudi Arabia 'has reinforced the policy of "job Saudisation", which is synonymous with the laying off of more than 90 per cent of foreigners [...] and to replacing them with Saudi subjects. Likewise, the private sector was forced to follow suit. The workforce of each enterprise must comprise more than 80 per cent of

Saudi nationals' (*Al-Quds Al-Arabi*, 14 January 1999). Amnesty International found nothing to complain about in this case, no more than in the case of this editorial published in the Qatari daily newspaper *Soleil* and written by Ousmane Sembé (5 June 1998): 'The eviction of illegal immigrants living on our national soil transcends any moral debate and is a matter of law enforcement'. Across Africa, whether in its Black or northern parts, massive and permanent immigration is inconceivable. In the vast majority of Muslim countries, the union of a Muhammadan with a European — even without marriage — is virtually impossible. No Western politician or noble-minded intellectual ever complains about this. In Iran, mixed marriages are prohibited: the massive ethnic colonisation which Europe experiences today would be deemed unthinkable in any other part of the world. Europe thus seems to be, in the eyes of the whole world, an **open land** whose political class concedes almost unanimously that territorial preservation rules do not apply to its continent.

The Vicious Circle of Regularisation

Not only does the gradual and constant regularisation of illegal immigrants (which European countries submit to as a result of the pressure exerted by immigrationist lobbies and the fear of being labelled racist) give way to the 'white laundering' of new aliens — no pun intended — but it sends a strong message to the countless potential immigrants to Europe, and thus constitutes an additional suction pump. **Akin to a vicious circle, regularisation encourages and further increases the arrival of new illegal immigrants who, in turn, will ask to be regularised.** Tapinos Georges, a Professor at the Institute of Political Studies in Paris, points out, 'Illegal immigration is an ongoing and dynamic process which cannot be stopped under the pretext of a regularisation tool. In the United States, for

instance, three million illegal aliens were regularised in 1986, yet today their number is once again estimated at three million.'

The 'adjustments' are a terrible indraught for alien migrants. In November 1998, having been stung by the mosquito of humanitarianism, the Italian government decided to regularize 38,000 illegal immigrants. The result was an incredible flux of illegal immigrants living in France towards Italy in an attempt to be regularised and thus move freely within the European Schengen area. However, through word of mouth or the grapevine effect, it was also an incentive for those who come from Pakistan, Morocco, or Black Africa... The 'regulisers' are sending a message to the world: 'Europe is a paradise. Feel free to come.'

In other words, in contrast with the pursued objective, regularisation does not eventually reduce the number of illegal immigrants, but rather increases it. This happens in accordance with two mechanisms: first of all, new illegal aliens are initially encouraged by the leniency of the host countries, and then those who have already been regularised form a kind of 'safe host community' for their compatriots.

In 1997, according to the estimates of our Interior Ministry, 300,000 aliens were living illegally in France; in view of the minimisation of any and all annoying statistical data, the actual figure could easily be twice as high.

143,000 foreigners dared 'to come out of the woods' and make their presence known at the time of the Jospin-Chevènement regularisation measures, taken at the end of 1998.[37] Around 100,000 were then regularised. Note that 43,000 of those who were quietly dismissed continue to live secretly in France without any risk of being deported. Some (illegal) administrative circulars do indeed prohibit the arrest of those who are

rejected. Already in 1982, 132,000 adjustments were made for 145,000 requests. This was supposed to be the first and only event of its kind...

Most of those who were regularised through the last Jospin wave come from Africa and the Maghreb, but there is an increase in Asians (8,000 Chinese, 1,700 Sri Lankans, 1,900 Filipinos, 1,500 Pakistanis) who do not originate from former French colonies. Incoming flows are taking on a global face. The only people of European descent that have been regularised were 110 Russians.

One criterion affecting the legalisation of 75 per cent of illegal aliens has been the 'presence of family ties in France', which favoured North Africans and Black Africans. Thus, the (real or imaginary) family members of legal immigrants living in France have a lot to gain by settling here illegally. Moreover, this notion of 'family ties' is very elastic indeed: 20,000 illegal immigrants have been regularised because they were the parents of children born in France and therefore French, 10,000 were granted residence because they had married someone living here legally (without the marriage being rejected!), and so on. 16,500 'single people' were regularised because they 'had a regular job'. In other words, regular illegal work... The law, once a maiden, is increasingly getting used to being raped.

A Malian Muslim who arrives in France illegally with two children and six concubines and who then 'marries' a third woman (whether regularised or French) and ends up having two children with her will start receiving large amounts of money in terms of family benefits, and will eventually be regularised because his 'wife ' is legalised and his new children are French by *jus soli*.

A Sri Lankan or Moroccan couple who arrive in France illegally with three children and where the wife gives birth to a (French) child a few months later will receive family benefits, profit from social security, and

educate their children free of charge, while having every chance of being regularised in the end.

The suction pump is operating at full capacity. Needless to say, these adjustments, made possible through administrative circulars, are illegal and undemocratic since they constitute derogatory and arbitrary measures with regard to the law that is supported by the ‘French people’. Equally illegal and undemocratic is the refusal to expel illegal immigrants, particularly when they have committed a crime and finished serving a sentence. The general will is openly flouted in the name of the usual vague humanitarian criteria. But how long will it last, this famous general will? Until the minorities become the majority.

The ‘Undocumented Illegal Immigrant’ Rights Hoax

Supported by a segment of the intellectual media and show business class, the immigrationist lobby, consisting of well-trained Trotskyist leaders and a militant mass of naïve and manipulated sentimentalists, has found its main hobbyhorse in the defence of ‘undocumented immigrants’, which is more interesting to them than defending the French people who have been laid off and then exhausted their insurance claims.

Besides which, the term ‘undocumented’ itself is incredible. As if they had lost those papers! As if they were automatically and rightfully entitled to ‘papers’ thanks to their mere presence in France (in actual fact, a ten-year residence is automatically renewable). They are not here illegally, nor are they outside the law, no — they are simply ‘undocumented’.

We talk about the rights of undocumented migrants, while they have *none*. They are invaders, illegal settlers. In any country of Africa or Asia, their demands would be denied and they would be deported.

In France, they demonstrate in order to defend their ‘rights’ by openly forming ‘collectives’ and occupying public and private buildings. Save for some increasingly rare exceptions, such as the forceful eviction of the occupants of the Saint Bernard Church in 1997, the authorities remain idle-handed, frightened by the pro-immigration lobby that screams out its outrage at each expulsion.

This is to be seen as the complete legal laxity to which the humanitarianism of human rights leads. In terms of public international law, the demonstrations conducted by migrants which originate from foreign countries in an effort to obtain the ‘regularisation’ of their illegal presence in France is a criminal offence. Every year, dozens of Europeans are expelled from African and Asian countries without anything resembling good treatment. A German was recently sentenced to prison in Iran for having sexual intercourse with a Muslim native.[38] No one protested...

On a regular basis, the self-righteous press cries tragedy at the ‘difficulties faced by illegal immigrants’, as if they were the victims of racism and discrimination, and **as if they had a spontaneous right to settle in our lands illegally and immediately benefit from employment and public relief.** Therefore, one conceives Europe implicitly as a gigantic sanctuary where, morally speaking, any man can come and reside.

However, as I have explained elsewhere, the economic situation of such ‘undocumented’ immigrants is much better than the one faced by those who live on the fringes of society, and those of French descent with no rights at all, who the humanistic press and the extreme political Left mock as if they were faking their plight.

When taking this reasoning to its limit, in accordance with the articles one reads in *Libération* and *Le Monde* regarding the ‘rights of undocumented migrants’, the population of our whole planet has the ‘right’ to come and

live in France. Implicitly, every immigrant, by the mere fact of his presence on our territory, has automatic access to a residence permit in France, and therefore in Europe, thanks to the 'Schengen area'. This is a grotesque new category of public international law invented by the intellectual media class: the natural right of all human beings to settle in Western Europe, without any reciprocity that would be favourable to Europeans. When one is aware of the fact that, in African countries, a significant share or perhaps even the majority of the young population are candidates for emigration to Europe, one can imagine the extreme danger of adopting the unconditional defence of 'undocumented' immigrants. With his typical irresponsibility, Abbé Pierre[39] has already declared that, from a moral perspective, France could accommodate 50 million Third World migrants in its deserted countryside.

The daily newspaper *Le Monde*, acting as the preaching pulpit of our ministries, specialises in the apologia and the defence of 'undocumented immigrants'. Moreover, ever ready to preach the rule of law, *Le Monde* always strives to demonstrate the legitimacy of the presence of illegal immigrants. Advocating the nth 'collective' of illegal Chinese immigrants, the well-intentioned daily paper states, 'The young and undocumented Chinese migrants that recently arrived in France came out of their reservations and demonstrated in the streets, demanding regularisation. The creation of this association seems to constitute a new step towards integration.' (20 January 1999). In other words, foreigners who 'arrive' illegally and then demonstrate immediately so as to be regularised (without enjoying any legal status) contribute to the notion of republican integration in a reasonable fashion. As evidence of such integration, the newspaper mentions the case of a certain Mrs Lin Ye, regularised in July 1998 thanks to the pressure exerted by the 'third collective' of undocumented migrants.

Ms Lin Ye is unemployed and does not speak French, but presently enjoys maternity benefits and social security, as well as unemployment benefits. She is untouchable and can easily find an illegal job in her own community. How many young, French-born women who are unemployed and not entitled to unemployment benefits would not envy the exorbitant privilege and the positive discrimination which this illegal alien enjoys? In reality, what is called 'integration' in political cant is its very opposite: the organisation of protected non-indigenous communities which will take it upon themselves to welcome new illegal immigrants.

On the topic of Sibidé Hassan, a Malian who arrived illegally with a (pregnant) woman and children and who had come out of prison only to be arrested and released following the occupation of a church, *Le Monde* is in disbelief:

> Sentenced to six months in prison and a five-year ban from our territory, he was not deported upon his release. Hassan says he is not discouraged and would never return to Mali. His life is in France. His children attend kindergarten. His hopes have gone up again since his wife was regularised [she gave birth in France, the child is therefore French, which makes her status legal], because this suspends the implementation of the exclusion order issued against Hassan. Awaiting his own papers to be issued, he openly continues his illegal life, in plain sight.

Still in *Le Monde*, Alexandre Garcia pours pity on the case of 'Mr Abdelkader Khallafi'. An edifying story. That boy, 'sweet and always smiling', is a 27-year-old Algerian who entered France illegally in 1991 and managed to gain admission to the Social Rehabilitation Hosting Centre (CHR) at Nanterre, at our taxpayers' expense. In January 1999, the police arrested him, but did not evict him. What followed was the indignation of the CHR staff and the mobilisation of undocumented immigrant support groups. Hands off our buddy. The prefecture clarifies that the 'young man' had not been arrested as an applicant for regularisation whose request had been rejected, but owing to three criminal convictions, in addition to

temporary ban sentences that applied nationwide. The Algerian alien is actually a burglar and a robber. Nevertheless, because of the pressures exerted by ‘support groups for the undocumented’, he was released! And the police lost his trail. He resurfaced several years later, supported by the Hauts-de-Seine Collective for the Undocumented, and expects to be regularised. One would think this is a bad dream, but it is not. An Algerian gangster and an illegal immigrant protected by the anti-racist leagues and the various collectives for the defence of the undocumented can defy the rule of law and live in France with total impunity.

All these facts are common knowledge throughout the Third World, encouraging the influx of new illegal immigrants.

When Illegal Immigrants become Unevictable

As was the case in Italy in 1998 when, following the bad example of France, a wave of legalisation was conducted in order to ‘achieve peace with the undocumented’ (always the policy of the ostrich), the (illegal and derogatory) regularisation of aliens has always served to encourage new illegal arrivals.

Similarly, legalisations decrease the number of legal evictions. Is it not cheaper in the short term to regularise rather than to incarcerate people and then evict them by plane at high cost? To set the illegal immigrants loose? Following the case of ‘the undocumented migrants of Saint Bernard’ that upset the media, and where illegal immigrants occupied a church in Paris with the approval of the parish priest, and as a result of some forceful evacuations involving various blunders and repeat offenders who shocked the human rights conscience in France, Belgium, and Austria, we can say now that **Europeans do not only lack the courage to enforce their already lenient border control laws, but do not dare to expel almost any illegal immigrants.** Applying the law is ‘inhumane’, you see? The law,

democracy, and the will of the people are all ignored, obviously, but we are used to that, since a ‘change of nation’ is precisely what one aims to accomplish...

Following the June 1997 regularisations, the evictions of undocumented immigrants or alien delinquents, as well as the number of restraining orders, dropped by 40 per cent over the following twelve months. In 1996, 43,861 eviction decisions were announced by our justice system, but only 12,330 were actually followed up on, meaning 28 per cent. In 1997 and 1998, the number of actual evictions collapsed, dropping to 7,200 according to the Interior Ministry. The implementation rate has remained the same, around 25 per cent, but our administration and justice system ‘no longer dare take expulsion measures’. One does not simply evict those poor Third World settlers, right?

Instructions have been issued by Chevènement and given to the prefects at the end of 1998 to ensure that the ‘undocumented’ are not worried about being in possession of an administrative notice concerning a review of their regularisation, even in the case of offenders. What clemency... What contributes to making the eviction of aliens impossible are the multiple acts of legal recourse that the ‘undocumented’ migrants enjoy within the scope of their deportation, along with the support that they are granted by the media, their lawyers, and the various associations. In addition to this, there are the overly short administrative detention deadlines, the migrants’ occasional refusal to renounce their nationality, as well as the commiseration felt by Leftist judges and the pilots’ refusal to transport them at the sight of any simulated nervous breakdown.

Moratoriums are constantly granted to all those who begin a hunger strike or establish ‘collectives’ and are assisted by priests and Trotskyist militants, moratoriums that *Le Monde* calls ‘generous practices’. Then they trigger an

‘escalation’, at the end of which they are legalised to an 80 per cent degree, even if they are repeat offenders. **They must of course be Africans or Maghrebians for this to happen, certainly not Poles or Serbs.**

Currently, the majority of foreigners in detention centres are illegal immigrants fresh out of prison. Once the legal period of detention has passed, they will be released into the wild. The immigrationist lobby protests against this ‘double punishment’ (even though it is applied in all countries of the world and in accordance with international law and the principle of nationality as specified in the UN Charter): a convicted foreigner that has been released from prison is, upon completing his sentence, immediately deportable. This rule applies to all Europeans convicted on other continents and is the subject of reciprocal agreements. However, they are not applied in France, the ‘country of human rights.’ We are paying a dire price for that stupid revolutionary slogan, uttered at the time in a quite abstract and uncalled-for manner: ‘Every man has two countries: his own and France.’

The media, headed by *Le Monde*, *Libération*, and *France 2*, constantly relate the inspiring stories of these false victims, persecuted by the Moloch of an allegedly racist administration and police, without ever in fact discussing why they should be considered unevictable. An illegal and deportable alien offender arrested by the police is bound to be offered more protection by various lobbies and associations than a French-born who has not paid his fines, having been arrested at an airport in compliance with the law.

In addition, the meagre deportation rate (totalling less than 10 per cent of new illegal immigrant arrivals) is not effective: as highlighted by the conviction statistics of the Ministry of Justice, the expelled settlers return

less than a year later, making the number of ‘returning foreigners’ impressive.

* * *

What should be noted, by the way, is the creation of ‘collectives for the undocumented’ at the hands of the migrants themselves. These first surfaced in 1998, and no longer hesitate to openly defy the rule of law and forcefully occupy civilian buildings. They strive to impose themselves, to provoke and to colonise by taking advantage of the kindness and compassion of European populations in the most mendacious fashion. ‘We are not migratory flows, we each have our life and our history’, says one of the leaflets of the ‘third collective’. Nowadays, illegal immigrants are well aware of the complicity of their employees and the leniency of the state, and thus go on the offensive and openly flout our laws. **They are getting organised so as to forcefully impose the definitive presence of illegal foreigners**, always using ‘human rights’ as an ideal excuse, obviously. Based on all of this, it is undeniable that what we are dealing with is an intentional form of colonisation imposed upon the peoples of Europe.

* * *

And as always, the one standing at the forefront of the collaborators is none other than the Catholic hierarchy, which invested as much ardour in disfiguring European civilisation as the first Christians did in destroying Roman patriotism, standing side by side with the pseudo-environmentalists known as the Greens.

The Greens are not interested in the fight against pollution: they prefer thermal energy plants to nuclear power plants. **The main political aim of the Greens in Europe is to fling the latter’s doors wide open to all immigration.** In Germany, back in 1998, they managed to obtain the almost

automatic naturalisation of foreigners who had been living in the country for a period of eight years from poor Schröder's government, along with a dual citizenship right, thus replacing birthright with the dangerous and supposedly superior French formula of *jus soli*. 'What the German Greens especially deplore,' states Jean-Paul Picaper in *Le Figaro* (16 November 1999), 'is the fact that the Socialists limit immigration.'

As far as ethnomasochism and collaboration with the colonisers of Europe is concerned, the German Greens are second to none. However, thanks to the Trotskyist Cohn-Bendit,[40] a Danny the Red[41] now turned Green, they have now triggered emulators in France.

During the campaign for the European elections in 1999, the opening of borders to all immigration and the regularisation of illegal immigrants were the central requirements of Cohn-Bendit, Noël Mamère,[42] and Dominique Voynet,[43] as well as being at the centre of the pressures that they exerted on Jospin[44] and of their strategy of 'fascicising' poor Chevènement. 10 per cent of their proposals were geared towards defending the environment and 90% towards defending immigrants, with 0 per cent focused on the struggle against unemployment and impoverishment. Dominique Voynet, our Environmental Minister, urged his government to display 'common sense', issuing a press release where he simply declared: 'On a daily basis, the regularisation of undocumented migrants who have demanded to be granted residency is becoming unavoidable, whether for reasons of generosity or realism.' Everything has been said: generosity and realism, or rather pseudo-human rights and fatalism. The semantics that underlies this message reads: 'Every immigrant who enters France has the right to stay there if he requests to do so. We will break and violate any law so as to make this possible.' This kind of talk does not fall on deaf ears.

The weakness of the authorities in their stance towards illegal immigrants, the snivelling of the media at their ‘misfortune’, as well as the humanitarian aid provided free of charge to the ‘undocumented’ but which is denied to native Europeans living in poverty, all represent a powerful incentive for those with the ambition to enter Europe. Throughout the Third World, we are spreading the word: ‘Europeans do not defend themselves. They pity us and would never dare evict us, so we can live on their soil illegally, without great risk.’ Throughout history, any general lack of firmness and virility has acted as a magnet for aggression and invasions, particularly when it comes to peoples who, for ethno-cultural reasons, respect the language of force and despise that of commiseration above all else.

Against Fatalism, Thinking the Unthinkable

In a show of fatalism that they themselves term realism, intellectuals, journalists, and politicians, whether integrationists such as Chevènement and Pasqua or communitarian Rightists and Leftists, state, ‘It is impossible to expel the millions of immigrants or the children of immigrants that came from other continents from France and Europe. The only solution is to consider an ethnopluralist and multicultural society, while preserving, for our part, our European identity.’

From a communitarian perspective, this discourse thus supposes that Europeans would form a community among others in Europe. As for integrationists, one’s ethno-cultural background is irrelevant; being French is a simple contract, an abstract mould in which all identities and all memories must dissolve. Europe is therefore expected to conform to the multi-ethnic model of the United States, a nation whose people are quick to reject the principles of the Constitution. It is nonetheless impossible to renounce the American social model as being that of a ‘nation against the people’ while simultaneously advocating it for Europe.

Let us recall the words of common sense uttered by General de Gaulle, a man who no one would dare accuse of racism, as revealed in Alain Peyrefitte's book entitled *It Was de Gaulle*:[45] 'I do not want Colombey-les-deux-Eglises[46] to become Colombey-les-deux-Mosques one day. France can indeed accommodate some citizens of African origin, but it is fundamentally a country of White and Catholic culture.' The fact that the Gaullist policy did not have the vigilance to defend this precept is not the point. In his discourse, de Gaulle expressed a kind of common sense that the Jacobin or ethnopluralist intellectuals cannot understand, because they are oblivious to reality and because it is not intellectually elegant nor intellectually chic enough to admit that the foundation of a civilisation is ethnic. I will discuss this communitarian utopia or integrationist vision of Europe further on, defending **the principle of ethnic unity and ethnocentrism against that of ethnopluralism.**

Accepting as final the settlement activity that continues unabated and that upsets the foundation of our civilisation, and preferring the construction of an intolerable reality (the ingenuity of 'compliance') to the notion of **resistance,** are the signs of an extremely grave and historic resignation.

I believe there is a third path to take. The function of those who think and write is to **formulate the unthinkable**, whatever the risk that they incur, because formulating the unthinkable is synonymous with making it historically possible. This is the power of the Word, the tempter word. Jules Verne described the Nautilus and a lunar voyage: thanks to this writer's strength, both have seen the light of day. Through a process of deculpabilisation or guilt-purging, my goal is to encourage men of action and future power, namely the youth, to consider the **unrealistic solution**.

And to start preparing now. This fact will be made possible through a predictable catastrophe, an ethnic civil war that shall overthrow the current

state of thinking. I cannot add anything more at the moment. The last chapter will unveil things further.

General Bigeard[47] once declared in an off-the-record statement to one of my great reporter friends who had asked him about the Kosovo war, ‘This is not a very important battle. The real war is taking place elsewhere, where it has gone unnoticed.’ He then explained, ‘Real war happens in maternity rates.’

Let us once more call to mind the figure quoted above: 250,000 births from an annual total of 780,000 newborns are of Afro-Maghrebian babies.

A Catastrophic Scenario

The mechanism is greased well enough to both organise and accelerate the ethnic colonisation of Europe. First, putting a stop to the influx of immigrants is declared impossible, hence the mellow border controls and the strengthening of family reunification. Second, in spite of what our laws stipulate, the deportation of illegal immigrants is taken to be either inhumane or technically impossible. Third, since the mass growth in the number of ‘undocumented’ illegal residents in France is declared to be socially unbearable, one proceeds to legalise them in waves every five to six years. Fourth, with hardly any deterrence in place, the flow of illegal entries increases in intensity.

It’s a vicious circle that nothing can break. The infernal logic of this self-devouring mechanism is that, since the imbalance between the North and the South raises the number of candidates for European residency on a yearly basis, **nothing can stop the acceleration of our ethnic colonisation, a colonisation that may very well end up flooding Europeans on their own soil, under the flow of the Afro-Asian masses that are being encouraged to become the demographical majority**. This

is how Rome came to perish under the weight of its Oriental and African freedmen, as demonstrated by André Lama in *Gods and Emperors*.[48]

* * *

There is a very instructive aspect to the human mind: it is the power of dogmas and beliefs, the power of propaganda and emotional opinions, even when faced with facts. Man is a perpetually blinded animal. Plato noted that the *doxa* (doctrine, opinion) always outweighs the *episteme* (knowledge, science). Professor Debray-Ritzen, an anti-Freudian psychiatrist, used to say, 'Dogmatic error is winged, while scientific truth crawls humbly.'

Even in the presence of (supposedly) enlightened people such as journalists, ENA[49] graduates, and licensed intellectuals, one triggers reactions of laughter or, at best, attracts words of mockery when stating the following: 'France is undergoing a process of africanisation and Islamisation. In twenty years' time, unless radical changes are made, Islamic law may well be applied upon this country, and more than half of the population may be of Afro-Maghrebian origin.' **However, what is more certain, more reliable, and more implacable than the current demographic projections?** Unborn European children will not arise miraculously through some spontaneous generation: **today's maternity rates reflect the future population**. And yet this evidence, so blindingly obvious, is met with denial. There are two reasons behind their refusal to admit the existence of this africanisation and Islamisation: the first is a kind of fear reflex, as human beings are always prone to denying and exorcising what bothers them. Secondly, admitting this unavoidable demographic fact and telling the truth about it would be politically incorrect and synonymous with 'conceding that the extreme political Right was right all along'.

A small minority, ultimately more consistent and more lucid, says, ‘We’re being africanised and Islamised? So what! We’ll just have to deal with it.’ This is the position adopted by the adepts of **optimistic fatalism**. It is thought that this africanisation will have no effect on civilisation, as if the base of the latter was not ethnic to begin with. One supposes that the kind of Islam that will settle our lands will be one of ‘tolerance’; This is part of what I termed a **belief in miracles**[50] in my essay on Archeofuturism: as if, by some miracle, the brand of Islam that is establishing itself in Europe could ever turn out to be profoundly different from the religion practiced in the countries of the Maghreb and the Middle East. Or, in agreement with the Catholic prelates or the Trotskyist leagues, one could believe that these mass arrivals in France are a positive phenomenon that helps to build a multiracial utopian paradise through border migration or maternity.

Therefore, worst-case scenarios do not fall into the category of catastrophism but are part of **demographic projection**. Let us limit ourselves to the French context. Based on the ongoing trend of 250,000 births a year (since the late 1980s) involving children who are already French or who are considered suitable candidates for naturalisation, and taking into account those already present, the new migrants who have kids of their own, and the process of naturalisation, one might be inclined to think, just as the impartial American observer Stanley J Moore, that ‘since 2010, the number of Black voters and African Muslims in France has been in excess of 20 per cent of the whole electorate. Subsequently, this proportion is bound to remain on the increase’.[51]

If nothing is done and the current tendency is not shifted at the cost of a real revolution, the following events are very likely to occur:

1. **A Muslim party has every chance of being created**, a party in which the ambition of potential (and not necessarily moderate) leaders will be stimulated by the ever-growing voter rates. The sons and daughters of immigrants, people of colour, will have the spontaneous ethnic reflex of voting for one or several such parties, even if they are not practicing Muslims.

2. The fact that Afro-Maghrebian youngsters will continue to abstain from voting or running for election — as is the case today — should not be taken for granted, since they are bound to become aware of their growing numbers and strength. Given the failure of our integration policies and the rise of 'communitarianism', it is unlikely that this new electorate would ever opt for any of the traditional French political parties.

3. The electoral process of colonisation will be rooted in **municipal elections**. There is no need to grant foreigners the right to vote for these events to unravel. Within more and more communes,[52] the French electorate is now becoming predominantly Afro-Maghrebian and Muslim. The native French voters are growing old, dying, or leaving, and we must therefore be prepared for the initial step of having a hundred French towns governed by immigrant municipalities tapped by Islam, towns ranging from Roubaix in Saint-Denis to several towns of Provence, Lyons, and the Ile-de-France, and including all the suburbs.

4. During a second phase, as we are beginning to sense, the Afro-Maghrebians and the Muslims will demand seats in the National Assembly simply because they will have a numerological advantage. They will exert every possible pressure upon our institutions. This is

what the process of colonising from below will be like: **demographic submersion will come first, followed by political subjugation.**

Demographic logic dictates that they then participate in legislature and government, with two notable consequences: first, a probable subordination to Arab-Muslim countries which, for many, remain the 'motherland' or 'homeland', resulting in an increasingly open political door to immigrants from the Maghreb and elsewhere; and secondly, the likelihood of a slow conquest by Islam, one that will grow more and more intense (in the spirit of the warrior religion) when spurred by the increasing Muslim population and local converts. None are cautious before this evidence, this race towards the abyss, this impending catastrophe, as this presentist generation is very obsessed with immediacy.

That is why we must advocate, when faced with this danger,**the acceleration of European federal construction and the French state's rapid loss of power. As a result of being pro-immigration today, our state is at risk of having to immigrate tomorrow.** It is only through a double refocusing, conducted in a downstream fashion towards deeply rooted historic regions and in an upstream manner towards a European state, that we can block the institutional and political colonisation that lies ahead. An alien can easily declare himself to be 'Belgian' or 'French', but will find it not as easy to claim that he is Flemish, Charente-born, or European.

Whatever the case, this double entrenchment, designed as a line of defence, cannot overshadow the hypothesis of our *reconquista*.

An Ethnic Guerrilla and the Territorial Eviction of Europeans

The ethnic war has begun. Quietly. And year after year, it grows in intensity. For the time being, it takes on the shape of a latent urban guerrilla: car or shop arsons, repeated assaults against Europeans, stone-throwing, attacks on public transport, ambushing police or firemen, raids on downtown, and so on. As demonstrated in an attentive sociological study of the phenomenon, **Afro-Maghrebian youth delinquency is also a way to conquer territories and to expel Europeans from within the French state zone**. It is not only motivated by mere economic criminality.

Beginning in the cities, we are witnessing the creation of zones or 'areas of lawlessness' that extend their reach like an oil spill. Once the migrant population has reached a certain proportion, delinquency leads to the departure of the 'poor little Whites', who are harassed by ethnic gangs. Not given any support by our legal system, the police are reluctant to intervene in these **conquered areas**, which then evade the rule of law. There are already nearly 1,000 areas of this kind in France. This phenomenon of territorial fragmentation may suggest that we are once again entering a new Medieval era, but it is also relevant to a process of **territorial colonisation** which shatters the Leftist utopia of 'ethnic variety'. The French intellectual elite — who have lived in the fine bourgeois and White neighbourhoods for two centuries — have always advocated social diversity in urban areas. This worked well (as it did in the fifteenth district of Paris) as long as the different social classes were of European origin. However, the intellectual elite, whose members deny ethnic differences, has been unable to offer any explanation as to why Europeans have left the areas where immigrants have become the majority. They speak of a 'social split', when what we are dealing with is a **racial and ethno-cultural rupture**. Politicians mention vague economic causes, when the reasons are clearly and visibly ethnic. Worst of all, the intellectual elites and politicians blame the 'poor Whites'

of the lower classes who move out of areas with a high immigrant population density, and accuse them of ‘exaggerated fear’ and ‘allowing their imagination to run wild’, in other words of racism, obviously. It is these Whites (along with ‘unemployment’, ‘misery’, and ‘exclusion’) that are responsible for the appearance of ‘ghettos’.

I have three comments to make on this topic:

1. **These are not ghettos but territories which have been conquered and colonised**. A ghetto is an area where one places a population which faces ostracism, as the Jews did in the Middle Ages. Today, in France, it is the non-indigenous populations who are using force to carve out their own territorial space. To talk about ghettos is to present immigrants as being victims, while they are, quite to the contrary, voluntary agents involved in the creation of their autonomous spaces.
2. It is suggested that misery and poverty can account for the ghettoisation which affects the increasing number of zones of lawlessness. In fact, **it is criminal economics, centred on drugs and the resale of stolen goods, as well as legal recourse and fraudulent financial benefits, which allow the inhabitants of these areas to enjoy a comfortable living standard** that is much higher than that of unemployed French people. The French situation has nothing to do with the Brazilian *favelas*[53] or the swarms of destitute teenagers in Casablanca.

Illegal immigrants are unevictable from France, but it is the native French (and other European residents) who are expelled from settlement areas with an Afro-Maghrebian majority. No one in the media has been able (or dared) to explain the reason behind the

countless car arsons, although it's simple: according to a confidential report published by our General Intelligence[54] service on 2 July 1999, almost all the burned vehicles are owned by Europeans. 91 per cent, to be exact. This is a good incentive, for starters.

1. Another technique lies in systematic aggression. Here's one case among hundreds of others: in the city of Angoulême, the authorities decided to establish a student hostel in a 'housing project' in order to fulfil the noble dogma of 'cultural intermingling'. Soon afterwards, in early 1999, there were cases of harassment by Afro-Maghrebian gangs. Soon, life became unbearable for young Europeans: assaults, burglaries, the harassment of students, the burning of vehicles, and so on, until the day when many of them were stabbed and severely injured. The university authorities had to move them out urgently and under police protection. Power remained in the hands of the Brown-Blacks (none of whom were threatened in any way), leaving the forces of order helpless.

What happened in Kosovo is likely to occur on a nationwide scale in France. The lesson which one was to learn from the fate of this piece of Serbia gradually occupied by Muslim Albanians has been forgotten. We imagine that settlements are the result of military invasions, but this is a fallacy. It is in fact a slow and silent invasion, and the ones who are colonised are too late to come to their senses, awakening only when their house has been occupied, or rather **squatted**.

Black Mishmash and Jus Soli

Are you familiar with the story of Celeste T—? He is a very nice forty-year-old man, a Cameroonian citizen, a refuse collector and street sweeper

employed by the City of Paris. He is a Muslim, has three wives, one of whom is ‘official’, and raises 24 children. Yes, 24 children, all born in France and thus French. Yet these children were not all born of the three wives of Celeste. The latter uses a ploy known to a large number of Africans: he brings a pregnant Cameroonian woman over from her village to our country and she gives birth in France, departing shortly afterwards. The infant is automatically French in accordance with *jus soli*. Celeste T— acknowledges the baby as his own, which makes him the legal father, and one of his three wives raises the child (the latter even calls him *tata*, in the classic manner used in traditional African village communities, one that is neither matrilineal nor patrilineal, but tribolineal). The following year, the same operation takes place with another woman from the village.

The Cameroonian man thus receives considerable family benefits, and accommodates all his little tribe in two large apartments located in the brand-new district of Beaugrenelle (fifteenth west district), where rents are paid through the support of the City and the PLA. Celeste also drives around in a Mercedes. He continues to work as a dustman (9000 francs per month including bonuses) and is given a protection status akin to that of a civil servant. However, others who are like him and have recognized 5 to 15 children as their own no longer feel the need to work. The abolition of both *jus soli* and of all family benefits granted to foreigners (who act as highly efficient suction pumps) would be more effective than any border control efforts.

Germany, a country which has replaced the right of blood with *jus soli*, and whose demographic weakness is substantial, is heading inexorably towards the torrent, dragged by the water of the same river as its French neighbour.

Collaboration with the Settlers

Our church parishes, most political parties, countless institutions and associations. as well as the world of show business have all been advocates of migrant residency, of open borders and of keeping the migrants in place for years on end. Are they driven by ethnomasochism and xenophilia? Are they the naïve flock of the religion of human rights? Do they suffer from anti-racist snobbery or a desire to be politically correct? Do they deliberately strive to miscegenate France and Europe, or more precisely, to africanise and asiatise them as a result of their hatred towards European 'ethnic purity'? A bit of everything, I reckon.

In any case, what we notice is a mixture of **fatalism when faced with uncontrolled immigration (considered uncontrollable) and of self-destructive impulses towards one's own people.** 'By all means, invade us, it will do us a lot of good.' What is also worth noting is that our pro-immigration and pro-collaboration circles, as well as those who head them, are members of the French middle class, or else belong to circles which are completely immune to any contact with illegal immigrant populations and utterly protected from their criminality, especially the world of showbiz. Their contempt and their lack of awareness regarding the living conditions and the price of coexistence paid by the real people of Europe (i.e., the 'little Whites') are beyond measure.

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Monsignor Lustiger,[55] during a study day organised in Rome in March 1999 on the topic of Europe, welcomed 'the difference that was brought about by religious and ethnic immigration'. Our colonisation is to be seen as an enrichment through some absolutisation of this hollow concept of 'difference'. The contradiction is conspicuous: how are we to deal with difference and heterogeneity in a homogenising and universalistic ideology

of miscegenation? The Cardinal also said, ‘We must welcome Others’. This is an incorrigible kind of xenophilia: notice how the word ‘Others’ is written with a capital letter, mind you. It’s another one of those clichés of political correctness, one that is unfortunately generated by some self-declared Right-wing intellectuals’ desire to please and take on a philosophical image. The venerable Cardinal continues, ‘Europe has never been a land of immigration for the peoples of Africa and Asia. However, the situation in Europe is now changing, causing migration pressure that is impossible to contain. Europeans cannot ignore this fact.’ Agree to be colonised, my dear people, there is nothing to be done. At the height of its power, the Church refused to grant civil rights to non-Catholics. Now that it is experiencing a decline, however, it has hypocritically adopted the naïve precepts of tolerant ‘communitarianism’. ‘Solidarity and respect determine the position that otherness is granted in a political construction’, Lustiger babbles.

The programmes of our political parties concerning immigration are quite edifying as well. The Socialist Party intends to ‘develop aid programs to facilitate the return of all the immigrants who were not accepted and who were not granted asylum’. In other words, what is being referred to here is return aid for illegal aliens at our taxpayers’ expense (instead of eviction, as is required by law). Thus, illegal entry into France will be officially remunerated. When one realises that return aid has never interested legal immigrants, this kind of proposal serves as a mockery of our voters. The Socialist Party has renounced immigration control once and for all because its members believe that immigrants will vote for them, which will, however, never happen. When they are sufficiently numerous and well-implanted, in fact, they will vote for their own candidates, most likely for Islamic parties, as explained above.

The Greens, for their part, aim to organise the colonisation of Europe in a highly straightforward fashion. ‘Short-stay visas given to visitors from countries outside the European Union should be cancelled, and we should grant these migrants the right to social security.’ Sure, let’s offer Maghrebian ‘tourists’ such security... As for the right to be granted asylum, the Greens believe that the Schengen agreements are not ‘generous’ enough yet, and that we must abolish any and all verification processes which ascertain the truth of the persecution which is said to threaten these asylum seekers, thus strengthening the intensity of the suction pump...

The organisations known as Lutte Ouvrière[56] and Ligue Communiste Révolutionnaire[57] follow the old internationalist, Trotskyist dream of diluting the European people. Their programme is important, since it acts as a metapolitical[58] rather than an electoral means of achieving this, and inspires all the associations and immigrationist lobbies (Straight Ahead, Right to Housing, SOS Racism, SCALP, The South, the Human Rights League, MRAP, Licra, etc.) whose doctrine and demands influence governments. Interesting: ‘A Europe of equal rights, one which begins with the right to the vote for all who live there, where all undocumented immigrants must be regularised’. In other words, it’s an invitation sent to the whole world. Come to Europe from Morocco, Mali, Sri Lanka, and elsewhere. It’s like a game of musical chairs: if you manage to enter (which is easy), you will be unevictable and automatically given citizenship and all benefits. The Lutte Ouvrière and Ligue Communiste Révolutionaire have nonetheless made very good proposals for the reallocation of speculative profits to anti-unemployment investments. However, in matters of immigration, their anti-liberalism collapses like a house of cards.

The Communist Party, always animated by its intellectual cheap petrol engine, is paradoxically 100 per cent consistent with the recommendations

of the Catholic hierarchy: ‘The right to vote for all foreign residents, the abolition of double punishment [i.e., not to expel foreign offenders upon their release from prison], the regularisation of undocumented migrants who have applied for residence, the right to asylum for those who request it.’ What liberal internationalism... No to the transfer of capital, yes to the transfer of humans.

As for the UDF (French Union for Democracy), the RPR (Gathering for the Republic), and the RPF party (Radical Party of the Left) of Charles Pasqua, the proposals and programmes dealing with immigration are completely unsuitable for reading. It’s nothing more than a technocratic hodgepodge which hints that we must ‘control’ the phenomenon through ‘consultation’. These people have done nothing when in power. Specifically, the soft Right allows our colonisation to take place as a result of its own laziness, its weariness, and out of fear of being accused of inhumanity, while the insane Left encourages settlement through political miscalculations or ideological passion.

* * *

The institutions of the famous ‘civil society’ follow the same immigrationist trend as most of the media. The same goes for all the usual collaborators such as Professor Schwartzenberg[59] and Monsignor Gaillot,[60] who are widely mediatised. The spectacular actions of illegal immigrants (the ‘undocumented’) prove this. By demonstrating and calling for the harbouring of illegal immigrants, our ‘anti-racist’ associations and the petitioning members of the intellectual and showbiz environments continuously defy the law with hardly anything to lose, knowing that they benefit from total impunity (as seen in the case of Article 21 of the Chevènement law, a law that punishes those who are guilty of active

solidarity with the undocumented but is never applied).Both *Libération* and *Le Monde* continue to have a field day denouncing the expulsion of illegal immigrants and the smallest evacuation of illegally occupied premises as inhumane, with the following implication: ‘These are fascist measures’. The ‘collectives for the support of undocumented migrants’ are growing in number, just like the ‘Vietnam Committee’ once did in the French high schools of May 1968.

All of these are organised by native Europeans and mobilise brave little French people who are possessed by the demon of xenophile charity.

On 30 June 1999, hundreds of protesters, be it those who belong to associations, political activists, or those who are part of the intellectual and showbiz environments demonstrated outside the Ministry of Justice at the Place Vendome in Paris, which is adjacent to the Ritz. Was it because they wanted to know the whole truth about the death of Lady Di? Not quite. Beatrice Bantman explained the next day in *Libération*, ‘The goal was for them to get busted. “Arrest us, sir, if you please”, they repeated to the police officers who were on duty. This reasoning has its own logic: those who, like them, help, support, or harbour undocumented migrants are guilty of the crime of solidarity.’ Of course, none will have any cause for worry, and furthermore, not a single person among these ‘activists’ has ever accommodated or helped an ‘undocumented’ African or Maghrebian immigrant. They are not that stupid.

‘Collectives’ and ‘support committees’ are formed and events are organised (like the one of ‘Saint Bernard’ in 1996) as soon as one is about to expel an immigrant who was wise enough to publicise his case. Every single time, the prefecture in question gives in and renounces any claim to law enforcement. We ‘derogate’ and we throw in the towel when confronted with these active minorities who benefit from the support of the press.

Illegal migrants who refuse to board their return flights or those who rebel are released at the slightest virtuous outcry by the journalists.

And then there's a well-established technique: immigrants and foreign offenders who are sentenced to expulsion as required by law resort to going on a hunger strike. The media do their bit to move the public, and governments bow in defeat and stay their decision. Moncef Kalfaoui, an Algerian drug dealer, was to be expelled after two years of incarceration. Result? Claims of 'double punishment' and a hunger strike. Clemency was denied by Mr Chirac. In response, a campaign was orchestrated by *Libération* (in June 1999). Here's the epilogue: as he had fathered three children who were born in France and born French (*jus soli*), the administration waived its right to expel him, breaching our laws. It is true that the 'Chanet report' (May 1999) does urge the authorities 'to abstain from expelling foreign offenders with real ties in France if their crimes are minor ones'. In short, we are asked not to apply the law, which is puzzling in the case of a parliamentary report. The application of the law on double punishment is also, according to *Libération*, 'a genuine banishment whose injustice is considered revolting by most lawyers'.

Admittedly, in our Republic of Judges, the latter's opinion overrides the will of the people, especially if they are affiliated with the Union of Magistrates. Yet in all countries of the world, double penalty is common practice, in accordance with the UN Charter.

Recently, 200 'undocumented migrants' of Turkish and Chinese origin and members of the 'Third Collective' entered and occupied the Massa Hotel in Paris, which serves as headquarters to the Society of Men of Letters.[61] Hardly an innocent objective. They are well aware of the fact that intellectuals are viscerally pro-immigration. Let us listen to *Libération*'s commentary, which is quite a bravura: 'Backed by writers, filmmakers,

artists, and the ever-faithful Dan Franck, Valerie Lang, Emmanuel Terray, Monique Chemillier-Cendreau, and Leon Schwartzenberg, the occupation began in the charming atmosphere of a garden party and was exquisitely courteous. “We are not accustomed to expelling foreigners”, said Jacques Hale, board member of the Society of Men of Letters, standing amid the foliage and garden roses’ (10 June 1999). Are we to laugh or cry at prose of such stupidity, at such overly sweet melodrama?

No one in this noble-thinking political Left, this caviar garden party, this privileged highbrow media class, this All-Parisian showbiz, would ever dream of demonstrating in support of the ethnic French who are unemployed and at the end of their rights. They alone are those who live in misery, and they are the real excluded ones. But everyone is mobilised to help the ‘young’ dealers who drive BMWs, and who the police had the audacity to detain and put behind bars for a period of 48 hours (which is an offence to their human rights, you see?) for having smuggled fake Senegalese refugees, Malian traders without contracts, or unwanted Algerian gangsters . It is heartwarming for us to give our brothers in the galley a helping hand... Also, what a social and moral passport it is when being an immigrationist is synonymous with being allowed into the fashionable circles of the new liberal-American Left, a Left devoid of ideas (just like the Right), but protected by its good conscience and moral hypocrisy (unlike the Right) and, above all, a Left that gives out many sinecures.

Having converted to capitalism, this new Left is now defending a virtual form of socialism and real immigrationism. Just like in the Coca-Cola formula, it is difficult to determine the proportion of imbecility, hallucinated altruism, anti-racist snobbery, ethnomasochism, and political (mis)calculation in this cocktail. The prevailing feeling among these

collaborators is basically the same as that which characterised the declining second-century Roman elites: **cowardice**, plain and vile cowardice, combined with **a selfishness that breeds indifference towards their own people and its future generations**. All things considered, I liked the real Communists better, to be honest.

Let us give a few examples of collaborator activism, taken in bulk. Endorsing the exhortations of those bishops who, like the Greens, devote 10 per cent of their time to their ministry and 90 per cent to immigrationism and the promotion of Islam, the Mayor of Limeil-Brévannes said in November 1998: 'We will not resolve the problem of undocumented immigrants through any CRS (Council of Residential Specialists). A residence permit is not worth a life.' In other words: no expulsion and no temporary residence permits; let us allow them to settle into our country for good, for the sake of humanity and a quiet life.

More specifically: in the Mayor's commune, the illegal migrants who had gone on a hunger strike and had occupied the City Council Chambers were unable to prevent their own eviction. They proceeded to reoccupy the premises by force, which paid off: they were given residence permits and free hospitalisation. The 'national coordination', which includes all those who support undocumented aliens as well as the advocates of mass regularisation, had this to say following the expulsion of some illegal immigrants who had taken over an administrative office: 'The Prime Minister chose to use heavy-handed methods against men and women who are struggling for their dignity'. What 'dignity'? That of settling down in France against our Parliament's will? As for the Movement against Racism and for Friendship among Nations (MRAP), it made a grandiloquent statement that was to leave the toughest of the French weeping: 'We expected the government to respond humanely and to come up with a

policy that would aid those unfortunates who have put their lives at risk'. Indeed, they might die in a shower of CRS bullets...

This illusionism is based on the following flawed reasoning: we should allow them in so as to avoid a North-South explosion. However, what this actually does is to cause a detonation in our homes. This kind of argumentation is proper to those who act like resigned and frightened sparrows, disguising the words 'we do not want to do anything' with the excuse 'there is nothing we can do'. Akin to many others before him, Robert Toubon, a columnist for the *Equilibres et Populations* newspaper, made a reference to the worsening North-South imbalance when he wrote in 1996, 'The growing migration pressures will escalate to a level that will make it impossible for the "rich" that inhabit the northwest riverside to actually close their borders, unless they take the risk of triggering an explosion in the pressure cooker that is boiling in the southern and eastern Mediterranean.'

In other words, we are being asked to give in and open our borders to avoid a crisis. No matter what, there must be no conflict and no disputes with Maghrebian countries! Could it be that we are afraid of them? Whatever the case, the Algerians themselves did not hesitate to fight in order to oppose French colonisation...

* * *

In any case, the activism of the immigrationist lobby, which aims to prevent us from applying the law — a law that could hardly be more lenient than it already is — has been as effective in enhancing our ethnic colonisation as the suction stemming from egalitarian social laws. Nevertheless, history will recall that **it is the Europeans — including their decadent bourgeoisie — who are primarily responsible for the settlement that has afflicted them and for their own demographic submersion**. Third

World immigrants, who I consider to be the main enemy, believe that they have every right to invade us, as they are filling a gap. Today, this occurs through trickery, but it will soon be done by force. In the same manner, Americans fill the cultural and geostrategic gap left by the absence of Europeans.

Whether one looks at the Burgundians who allied themselves with the English during the fifteenth century,[62] the Second World War, or the Greens today, **occupation and collaboration in France have always walked hand in hand**. To resolve this problem by one means or another, there will be no other solution when imminent chaos strikes than **to begin by silencing the collaborators, meaning the immigrationist lobby which has been the primary source of our colonisation for thirty years.** Our colonising enemy is a worthy foe. He displays great skill in playing his game, but the collaborators who play against their own camp, the ones who deliberately score on their own team, deserve as little mercy as de Gaulle believed they did based on the precepts of the Roman Emperor Diocletian. *Delendi sunt*.[63]

Public Opinion and Its Humanitarian Fragility in the Face of Illegal Immigrants

One would think that we are reading the edifying books written in the nineteenth century on the topic of Christian martyrdom. The media publicise multiple stories of those unfortunate illegal migrants who have drowned in the Strait of Gibraltar, who have been brutalised during their repatriation by plane, or those who have been kept in ‘inhumane conditions’ for a period of three days, in detention centres of course, before being released into the wild. **To awaken pity in the hearts of the public and the souls of politicians using some borderline cases in an effort to legitimise**

the entry of ‘unfortunate’ illegal immigrants — that is the objective of the humanitarian blackmail practiced by the media of our dominant ideology. And it is effective.

We blow things out of proportion through the patient work of press agents who belong to immigrationnist lobbies, focusing on three or four emblematic and moving cases every month. The media jump at the opportunity and distil in the public opinion the double idea that, first, evictions are inhumane, and second, so is the refusal to grant visas and to naturalise them. The cases are very diverse: a clandestine immigrant who was mistreated or who died during a deportation, ‘undocumented migrants’ in a tragic hunger strike, a young mobster who fathered a French child and, torn apart, refuses to accept his own expulsion, and so on. The dramatic imagination of the colonisation party is boundless and endowed with a fearsome efficiency at making people’s eyes brim over with tears. This is what the cynical **strategy of pity** is all about, a strategy whose purpose is to frighten governments away from the idea of applying its wicked laws...

* * *

In August 1999, two Guinean schoolboys, Yaguine Koita, 14, and Fode Tounkara, 15, hid themselves inside the housing of the landing gear of a Sabena Airbus on the Conakry-Bamako-Brussels flight. They hoped (and rightfully so) that if they arrived safely, no one would evict them. Unfamiliar with the laws of aeronautics and the effects of altitude, these two runaways obviously died of hypothermia and respiratory failure (at 10,000 metres, the temperature drops to -50 degrees Celsius, and the air pressure drops drastically).However, what happens next is that we find an uplifting letter on one of their bodies, along with a two-page petition where every single word is misspelled, in which they adjure the ‘Excellencies and gentlemen responsible for Europe’ to welcome them and help Africa as a

whole, because of the ‘war’ (although there is no war in Guinea) and their families’ miserable living conditions (the consequent investigations demonstrated that they led a modest life but were not in need). The full contents of the letter were reproduced by the Belgian and French press.

Public opinion cracks and a concert of lamentations ensues. If these two ‘children’ (at the age of 15, one is no longer a ‘child’ in Africa) died, it is obviously **our fault**, due to our refusal to welcome all the ‘unfortunates’ of the Black continent without arguing. *Le Figaro* (5 August 1999) reports, ‘The letter, which was published by the press, arouses considerable emotion in Belgium. The fact that the content of the letter was revealed verbatim by the French press gives it a national dimension. It comes less than one year after the death of a young Nigerian, Semira Adamu, during a deportation attempt by the Kingdom’s police forces.’ The Belgian government soon had a small meeting behind closed doors to deal with this crucial matter. A highly pompous funeral ceremony was held by the members of the clergy, who were moved by the events. This is not the case for the homeless people who die of cold and hunger in the streets of Brussels or Paris during the winter months. The Foreign Minister, Louis Michel, equally upset, sent his EU counterparts the following official message regarding the famous ‘letter’ found on the body of the two aliens: ‘Our ears cannot remain deaf to the outcry for a better life. We have to give Africa its hope back.’ In other words: we are to enhance our loans further, to increase the various kinds of aid offered to Africa (regardless of the complete loss that such aid entails), and to open the doors of the Union even wider for young Africans to use. The Belgian government has formally shared the two teenagers’ letter with its fourteen European partners and with our Federal Union institutions.

In the wake of this process, as was to be expected, the so-called Walloon and French anti-racist associations took advantage of the situation by

criticising the overly strict migration control (when, in actual fact, our EU border controls are less strict than anywhere else in the world) and denouncing Europe's 'selfish' attitude (while in the bottomless pit of Third World aid, Europe is the most gullibly generous of all). The National Development Cooperation Centre has issued a moving statement, worthy of the *mea culpa* stance of the Catholic hierarchy: 'Two children came to die on our soil, falling from the sky with a message to the heart of Europe, to those who run the richest and most prosperous continent on the planet.'

The first thing to note is that the richest and most prosperous continent is actually North America, and that if the colonisation of Europe at the hands of Africans continues at this rate, our prosperity will be sold cheap.

Finally, no one has dared suggest that this tragic fairy tale was perhaps too good to be true: the two teenagers, whose school supervisor in Africa has revealed to the Guinean daily *Horoya* that they had not attended for a year, may well have been manipulated by someone who wanted to incite provocation, someone who had fabricated the famous letter in order to destabilise the fragile and emotional European opinions that are ever so open to accepting all sorts of guilt. This is certainly the view of the Guinean Interior Minister.

In short, for more than a week, the Walloon and French press devoted entire columns to this incident, relayed by the RTBF, France 2, and the German ZDF, the three most pro-immigration television stations of the European Union.

The repatriation of the bodies of the two boys to Conakry gave rise to scenes of mass hysteria where women rolled on the ground while invoking Allah. The Guinean Minister of Public Service, Lamine Kamara, flatly suggested that Europeans were indirectly responsible for the death of Yaguine and Fode. Always this good old blame... It is because the European

visa policy is excessively restrictive that African candidates are pushed towards acts of despair, he explained. During a press conference held on 7 August 1999, the Minister said: ‘If he had obtained a visa in due form, Yaguine would not have opted for this method and would not be dead today.’ In other words, **for many African leaders, the discourse aims to force the doors of Europe open through moral blackmail. It’s a colonisation that is achieved through mendicancy and pity.**

This attitude of beseechingness and irresponsibility, which aims to force Europeans to support an African continent that suffers from a lack of capability (and that is poor despite its vast natural resources), as well as to assist that continent financially and to host the surplus that stems from its demographic weir, is perfectly summed up in this passage from the ‘letter’ found on the body of one of the clandestine teenagers (the spelling errors have been corrected): ‘If you can see that we sacrifice ourselves and expose our lives, it is because we suffer too much in Africa and need you to fight against poverty and end the war. This is impossible for us here, where nothing ever works. If I stay in Africa, we are bound to live unhappily until we die.’

This prose, no matter whether fake or genuine, caused great sentimental reactions from Louvain to Toulouse. The message is clear, but at the same time tragic: it confirms the inability of Africans to take charge of their own matters and is fraught with a kind of implicit self-racism: ‘Help us, assist us, welcome us on your soil, for we are unable to live in peace and prosperity on our continent.’

Inspired by their ethnomasochistic European colleagues, African intellectuals obviously argue that the misfortunes of Africa are the result of the culpability and crimes of colonialism and neocolonialism. But is there

anyone who still believes such a Marxo-Leftist fallacy, the kind of fallacy that always hits the headlines of *Le Monde Diplomatique*?

Following the deaths of the two candidates for illegal emigration to Europe, the Guinean AFP correspondent Mouctar Bah sent an express fax where he stated, 'If the borders were open, Guinea would empty itself of the vast majority of its youth. They all choose to come to Europe. It is a widespread state of mind in our country.' And in a hundred other Third World countries...

The deaths of Yaguine and Fode, the young Guinean illegal immigrants who lost their lives while hiding inside the landing gear of the Sabena Airbus is a drama that has 'upset Europe', as stated by the President of the Strasbourg parliament, Nicole Fontaine. But are they not being selective in what upsets them?

* * *

On 4 August 1998, a teenage girl who was still a minor was raped, horrendously tortured, and then killed by two young Africans who had abducted her as she left the train station in Créteil and taken her to a cellar. Once she was dead, they proceeded to symbolically urinate on her young and martyred body. Her ordeal and funeral oration were summarised in ten lines in the 'small time' section of *Le Parisien* (5 August 1998). She was not Guinean, but Polish. Her name was Angela P—...

To me, the memory of Angela is a thousand times dearer than that of Fode and Yaguine.

12 Birthright citizenship, or *jus soli*, is in opposition to *jus sanguinis*, or the right of blood. Most European countries have a policy of blood citizenship in which one's eligibility depends at least partially on one's ethnicity, although France and the US have a policy of birthright citizenship, by which citizenship is available to anyone born within its territory.—Ed.

13 Jean-Paul Gourevitch (b. 1941) is a French writer who has written a number of studies critical of immigration and radical Islamism, although he claims neither to be Islamophobic or Islamophilic.

He is also known as an author of children's books.—Ed.

14 Jean-Paul Gourevitch, *Immigration, la fracture légal* (Paris: Le Pré aux clercs, 1998).

15 This refers to all of the territories outside of France that are administered by the French government, such as New Caledonia and French Polynesia.—Ed.

16 The Organisation for Economic Cooperation and Development was launched in 1961 following the Treaty of Rome, which established the European Economic Community with the intention of stimulating international trade and economic growth. It is based in Paris.—Ed.

17 The French National Institute for Statistics and Economic Studies.—Ed.

18 Claude Allègre (b. 1937), formerly of the Socialist Party, was the Minister of Education from 1997 until 2000.—Ed.

19 *De l'islam en général et du monde moderne en particulier* (Paris: le Pré aux Clercs, 1991).—Ed.

20 *La France va-t-elle disparaître?* (Paris: Grasset, 1997).—Ed.

21 *Les casseurs de la République* (Paris: Plon, 1997).—Ed.

22 Thierry Desjardin (b. 1941) is a French journalist and writer who worked for *Le Figaro* and the BBC for many years.—Ed.

23 Bachaga Boualem was the nickname of Said Boualem (1902–1982), an Algerian who served as an officer in the French Army during the last decades of France's colonisation of Algeria. During the Algerian War he was the commander of the Harkas, or the Algerian forces who fought on the French side, in the Ouarsenis region. He also served as the Vice President of the National Assembly between 1958 and 1962.—Ed.

24 A concept of international law that was first developed by the French law professor Mario Bettati, in which he held that other nations have the right to intervene in the affairs of a country which is experiencing a humanitarian disaster.—Ed.

25 Family reunification is an immigration policy which allows for the entry of the family members of a foreigner who has become a citizen or a permanent resident of the country. This is upheld by the US, Canada, and most Western European countries, and is one of the principal means for immigrants to legally enter those nations.—Ed.

26 Jean-Pierre Chevènement was initially a member of the Socialist Party who left it in 1993 due to his opposition to the Persian Gulf War and the Maastricht Treaty which created the euro. He then founded the Citizens' Movement. He was Minister of the Interior in 1998. He is known for frequently resigning for ideological reasons, a rare phenomenon in French politics, and for his strong opposition to the European Union.—Ed.

27 Claude Goasguen (b. 1945) is a member of the National Assembly and a member of the Union for a Popular Movement known for his critical comments concerning Muslims. He was the Vice President of Liberal Democracy, a liberal conservative political party which existed from 1997 until 2002.—Ed.

28 The Chevènement Act was passed in July 1999, providing for increased cooperation between the various communities and municipalities of France.—Ed.

29 This saying has been attributed to Thomas Jefferson but cannot be found in his writings. It appears in Henri de Bornier's 1875 play, *La Fille de Roland*, where it is said by Charlemagne, and appears to be the source of its popularity.—Ed.

30 This was the title of a 1984 book by Bernard Stasi, a French socialist politician who was himself an immigrant to France.—Ed.

31 Faye was a member of the Groupement de recherche et d'études pour la civilisation européenne (GRECE), the primary exponent of what later came to be called the 'French New Right', and which was founded by Alain de Benoist in 1968, from 1970 until his departure due to his disagreement with its direction in 1986.—Ed.

32 Valéry Giscard d'Estaing (b. 1926) was President of France from 1974 until 1981. Although he himself introduced the family reunification laws in France, he later became a critic of France's immigration policies, making a famous speech in September 1991 in which he referred to immigration as an invasion and called for tougher standards for aspiring citizens.—Ed.

33 Ivan Rioufol (b. 1952) is a French journalist for *Le Figaro* who defines himself as a 'neoreactionary', and has supported Renaud Camus' concept of the 'Great Replacement' as defining mass immigration in France.—Ed.

34 Charles Pasqua (1927–2015) was a French Gaullist politician. He was accused in Iraq of being one of the people who illegally profited from the Oil-for-Food Program during Iraq's trade embargo between 1995 and 2003, and in 2009 he was convicted of illegal arms sales to Angola, for which he was sentenced to prison for one year.

35 François Bayrou (b. 1951) is President of the centrist Democratic Movement. In 1999 he was President of the centrist Union for French Democracy.—Ed.

36 SOS Racism is a large yet controversial antiracist Non-Government Organisation, founded in 1984.—Ed.

37 This law called for the regularisation of 50 percent of those who were then applying for residence permits.—Ed.

38 Helmut Hofer, a German businessman who was in Iran, was arrested in 1997 for allegedly having sex with a 27-year-old unmarried medical student. Initially he was sentenced to death, although this was eventually overturned by the Iranian Supreme Court and he was released after paying a fine in December 1999. The woman was sentenced to 100 lashes.—Ed.

39 Abbé Pierre (1912–2007) was a French Catholic priest and a veteran of the French Resistance. In 1949 he founded the Emmaus organisation, intended to give assistance to the poor and refugees, and later became an advocate for illegal immigrants.—Ed.

40 Daniel Cohn-Bendit (b. 1945) is a leader of the European Greens–European Free Alliance and has been a member of the European Parliament since 1994. He first came to prominence during the May 1968 student demonstrations in Paris. During the 1970s and '80s he wrote numerous works advocating paedophilia.—Ed.

41 A nickname given to Cohn-Bendit in 1968, both because of his politics and because of his red hair.—Ed.

42 Noël Mamère (b. 1948) was the leader of the Green Party in France, and gained notoriety for marrying a homosexual couple in 2004, prior to the legalization of same-sex marriage.—Ed.

43 Dominique Voynet (b. 1958) is a member of the Green Party and was Minister of the Environment between 1997 and 2001, known for her environmentalism and pacifist stances.—Ed.

44 Lionel Jospin (b. 1937) was the Prime Minister from 1997 until 2002, of the Socialist Party. He was a member of a Trotskyist group in the 1960s.—Ed.

45 Alain Peyreitte, *C'était de Gaulle*, 3 vols. (Paris: Fayard, 1994–2000).

46 *Eglise* is the French word for a church.—Ed.

47 General Marcel Bigeard (1916–2010) was a French military officer who served as a paratrooper in the Second World War, and then as an officer in the wars in Vietnam and Algeria.—Ed.

48 André Lama, *Des dieux et des empereurs : mélanges romains* (Paris: Editions des écrivains, 1998).—Ed.

49 The École nationale d'administration (ENA) is one of the most prestigious French graduate schools, intended to train students for entry into civil service.—Ed.

50 In *Why We Fight*, Faye defines 'belief in miracles' as the 'general prejudice inherent to egalitarian and humanitarian utopias, as well as the philosophy of progress — which holds that "one can have everything at the same time" and that reality is no obstacle.'—Ed.

51 *Journal of Demographic Studies*, Boston University Press, no. 1439 (December 1998).

52 In France, communes are a type of administrative division corresponding to civil townships in the US.—Ed.

53 Brazilian slums.—Ed.

54 The intelligence arm of the French police force at the time.—Ed.

55 Jean-Marie Lustiger (1926–2007) was Archbishop of Paris from 1981 until he resigned in 2005.—Ed.

56 Workers' Struggle.—Ed.

57 Revolutionary Communist League.—Ed.

58 Metapolitics refers to the cultural aspect of political struggle, without which electoral change is impossible.—Ed.

59 Roger-Gérard Schwartzenberg (b. 1943) is a political scientist and politician of the RPF.—Ed.

60 The Most Reverend Dr. Jacques Gaillot (b. 1935) is a former French Catholic bishop nicknamed 'The Red Cleric' because of his extreme Leftist positions. He was removed from his position by the Vatican in 1995 for publicly opposing several of the Church's precepts.—Ed.

61 The Society was founded by Honoré de Balzac, Victor Hugo, Alexandre Dumas, and George Sand in 1838.—Ed.

62 During the latter half of the Hundred Years' War, Philip the Good, the Duke of Burgundy, was persuaded to form an alliance with England, which was then at war with France, and negotiated

the Treaty of Troyes, which stipulated that the English King, Henry V, would succeed King Charles VI of France by marring his daughter, thus ceding the throne to Henry instead of his own son and thus unifying England and France under English rule.—Ed.

63 Latin: ‘they must be destroyed’. The Roman senator Cato the Elder once famously said *Carthago est delenda*, or ‘Carthage must be destroyed’, in reference to Rome’s mortal enemy, which was eventually done.—Ed.

CHAPTER II

An Unconscious Europe

European construction is taking place through trial and error. It is as if, unconsciously, Europeans felt that they must band together to survive the misfortunes of history, particularly after two bloody civil wars, and finally re-adopt the imperial-federal model whose basis lies in the association of countries and in supreme order, namely that of the Eagle.

Unfortunately, this underground, dramatic, and somewhat Jungian line of thought is overlapped by certain institutions and by a specific type of political behaviour, both highly disappointing. The European Union (which must be supported because there is no other choice, because the Jacobin concept of Nation is no more than a ridiculous Maginot Line[64] and because we are all members of the same People) is obviously falling prey to its own errors and to the blindness of the dominant ideology as well. It does not perceive the existence of any threat and has no concept of what the enemy is like. One must not blame the Great Fatherland presently under construction for sleepwalking forward blindly. All one can do is remind it about the threats that it fails to recognise, just as a man would beg a woman he loves not to become a prostitute.

A Demographic and Geopolitical North African Threat

There is another demographic threat that goes hand in hand with the colonisation which is fuelled from within our country by the high birth rate of immigrants, a threat that will only reinforce the above-mentioned settlement process and possibly lead to dramatic events. Speaking of his

own country, Konstantinos Stephanidis, Member of the Greek Parliament, had this to say in May 1999:

> Today, we all realise that, as a result of its limited demographic growth, Greece is doomed to become a small twenty-first-century country comprised of a majority of old and rich people, a country surrounded by an ocean of poverty-stricken youths. In 10 years' time, the Greek population will most probably still be stagnating at 10 million people that enjoy a Western standard of living, but the Turks will have reached a total of 80 million by then. In other words, we are talking about the presence of 10 million affluent individuals surrounded by 100 million poor ones, almost all of them Muslim. Therein is the real problem that Greece faces today.

What is true of Greece also applies to the whole of Europe, but on an even larger scale. Not only are we being invaded from the inside, but are also surrounded by young and prolific countries which covet what we have.

Once again, we can see that demographics are the only accurate social science and are irrefutable in the figures it reveals: every year, more children are born on the southern shore of the Mediterranean than in Europe.

A major geopolitical tinderbox is surfacing in the Mediterranean. Just like Kashmir, this region may end up becoming the theatre of clashes that could lead to the Third World War and encourage the involvement of the United States. Ours is an aging Western Europe suffering from a low indigenous birth rate and not experiencing any renewal in its European generations, one that falls prey, on its own soil, to the colossal presence of Muslim masses who renew themselves and enrich their generations through further arrivals and births on our soil. And our continent will have to face up to the poor and youthful Muslim-Arab countries which are located on the other side of the Mediterranean, at an hour's distance by flight. These countries are still in full population growth and they control crucial bridgeheads in Europe. This is akin to mixing saltpetre with sulphur. This two-degree equation will certainly not remain without consequences as we

are led to believe. It cannot result in an ‘enhanced political and economic cooperation’, something that our political parties surely realise. As a matter of fact, it can only lead to crisis, conflict, and war.

History advances in an unpredictable manner, which is why none of us could have foreseen, not even five years beforehand, the collapse of both Communism and the Wall, the reunification of Germany, the breakup of Czechoslovakia and Yugoslavia, the new Balkan conflict, nor the US aggression against Serbia which was conducted under the cover of NATO. The act of rejecting the medium-term possibility of a severe and open conflict between Europe and its Muslim aggressor countries is therefore, at the very least, synonymous with historical blindness.

These youthful and impoverished countries, suffering from an inferiority complex in relation to Europeans and armed with a resentment that is rooted in a colonisation effort whose vivacity is still very much alive, are structurally the enemies of Europe. They feel and commit themselves accordingly, even if they do not do so for tactical reasons yet, striving to benefit as much as they can from the countless financial bonanzas. Europeans, on the other hand, have been completely deceived, and see themselves as the great friends of the Arab and Muslim countries, whose nationals are colonising us. Let us not forget that the late Algerian President Houari Boumediene,[65] whose Foreign Minister Bouteflika is the current head of the Algerian state,[66] had openly expressed the idea that **once the European colonisers were evicted, Muslim-Arab countries would take their turn to colonise Europe and especially France.**

This colonisation is one that is carried out ‘from below’. It is based on demographic contribution and not on political and military domination. As we have already seen, it is ‘gentle’ and desires to come across as being non-violent at first. However, in its second stage, it may very well take on a

harsher face, and in the event of an ethnic civil war in Europe, the Arab-Muslim masses will not hesitate to turn to their motherlands for assistance, the very motherlands that they have never forgotten.

The Possibility of a US-Islamic Condominium over Europe

Without a doubt, our colonisation serves US interests. It is obvious that the United States, a land which should be seen as Europe's 'main adversary', with the South and Islam embodying its 'main enemies', has exhibited great skill in masterminding our continent's colonisation and Islamisation. From its point of view, the most useful strategy has long been that of **evacuating Europeans from Africa and Asia and taking their place, while simultaneously encouraging the birth of an Afro-Asian ethnic kaleidoscope in Europe.**

During the war in Algeria, the US supported the FLN (National Liberation Front).[67] In the French-speaking areas of Africa, as was recently the case in Zaire, they fought against the French and Belgian presence, even militarily, in an effort to claim ownership over the local mines and the uranium reserves. In Black Africa, they fund and encourage the decline of the French language. In Algeria, they supported the policy of Arabisation, one that seeks to eliminate French and establish English as the main foreign language. Aided by their British accomplices, they have persuaded all the successive Algerian governments to allow the Anglo-Saxons to monopolise oil and gas operations in the Sahara. Never have Islamic terrorists been a source of worry for American companies and US nationals in Algeria. In Afghanistan, the CIA has armed the Islamists against the Russians.

Of course, there are indeed tensions between Islam and the US, as demonstrated by the state of affairs in Iran, but overall, **America makes use**

of Islam in its efforts to weaken Europe, while Islam uses the US for the same purpose. This is the strategy of those who are as thick as thieves, of competitors who come together from below to fight against a common adversary. It's the so-called '**coopetition**' (cooperation and competition).

Islam has great interest in the American willingness to colonise Europe. America encourages its fundamentalist protégé, Saudi Arabia, to fund mosques and Islamic associations in Europe through its oil profits (while this is banned in America!).[68] The Kosovo War is also a real textbook case. The American geopolitical objective was twofold: to contribute to the establishment of two Islamic states in Europe, namely Bosnia and Kosovo, and to fuel misunderstanding and resentment between Western Europeans (who have been enslaved by NATO and compromised by the bombing of Serbia) and Orthodox Slavs. All of this was done in order to prevent the birth of a greater Europe, which would be a geopolitical nightmare for the thalassocratic[69] land that the US undoubtedly is.

As I have previously stated, our divided and occupied Europe once faced a 'Soviet-American condominium'. Tomorrow, things could be worse! We may yet experience a US-Islamic condominium. As feared (and rightfully so) by Alexandre del Valle[70] in his remarkable book, *Islamism and the United States: An Alliance against Europe*,[71] **the interest of America does lie in the Islamisation of Europe and in the strengthening of the Afro-Asian and Maghrebian presence on our continent.** A NATO-ised and Islamised peninsular Europe, separated from the Slavs and the Russians — is it not the best way for the US to **chain Gulliver down** and to paralyse the giant?

Moreover, it is of great importance to realise that US economic strategists are well aware of the fact that mass immigration acts as a burden that

weighs our economic dynamism down. **The settlement of Europe through Third World colonisation serves American economic interests**, as does the free trade laxity displayed by the Brussels Commission.

In the event of a conflict between Europe and the Muslim-Arab countries, for which an ethnic civil war in Europe would serve as a pretext, Americans would be eager to intervene in the role of ‘mediators’, meaning prescribers. Imagine an ethnic war in the Provence region within a decade, a situation which can hardly be seen as impossible when account is taken of the fact that such a war is already beginning, albeit in stealth. The same applies to other regions of France. History does not repeat itself in identical patterns, but it is very possible that the United States will ‘interpose’ itself, as it did in Serbia, in order to ‘bring peace’, obviously. The American-Islamic condominium would fall upon us like a leaden weight, engulfing France and Europe in its long darkness.

The Raving and Suicidal Project of Uniting the Maghreb to the European Union

So as to perfect and further intensify both the colonisation of Europe and the deadly threats that it induces, some have been rehashing for as long as fifteen years the absurd idea of granting EU membership to two Muslim countries whose ethnicities and traditions are anything but European, namely Morocco and Turkey. Powerful pro-immigration lobbies have been relaying this idea, an idea that is supported by the Turks and the Moroccans, of course.

Both countries have everything to gain from this: in addition to what they already receive, they would tap a considerable financial fountain and could overwhelm us with low-price products. But above all, they would have their nationals and their demographic surplus settle freely in Europe, like a

Frenchman or Dutchman would in Belgium. A certain part of the political class is reluctant to see this happen, but although it desires to refute the project, its members are not daring enough to call a spade a spade, as they fear to resort to the argument of Islam and to mention the difference in civilisation, or even to tackle the increased immigration that occurs in explosive proportions. When it comes to Morocco, one speaks of 'economic structures that remain unsuitable', while the 'failure of democracy' serves as justification in Turkey's case. However, the possibility of this unnatural union is never completely ruled out...

In Morocco, the strongest support towards this crazy project has been expressed by King Muhammad VI, who took power recently and who has completed his PhD on the topic of Morocco-EU cooperation at the University of Nice, and been granted an internship at the Brussels Commission thanks to a sponsorship by Jacques Delors.[72] What is more significant at this stage is that a recent issue of the journal *Panoramiques*, a journal which is associated with the weekly *Marianne,* has released a dossier entitled 'How About Marrying the Maghreb to the European Union?'. Among the 'signatures', it mentions Muhammad VI, Michel Jobert, Jean Daniel, Sami Nair, and a plethora of 'intellectual' North African immigrants whose strong interest in this prospect is obvious. The magazine states, 'Let's bring together 70 million North Africans and 350 million Europeans — how about making the Sahara green again?' One fails to grasp how that would 'make the Sahara green again', nor how one would finance this insane and unnecessary project.

A Maghrebian Union with the EU would bear much direr consequences than the current immigration. Its proponents claim that it would limit migration by creating millions of jobs in the Maghreb. How unrealistic. No European company would invest more than it already does in this area of

low economic standards and unskilled labour. Anchoring the Maghreb (Morocco, Algeria, Tunisia) to EU soil would cause the Union to explode under the impact of the political instability and chronic arguments which would be generated. European countries would see their finances collapse under the weight of the aid that would be paid out of solidarity to these three countries, in addition to the burden of Turkey. They say that the 'mining and tourism resources of the Maghreb are huge' and that 'we could develop them'. In fact, those of Eastern Europe and Russia are even more significant, so why not focus on them instead? And the truth is that we already *are* developing the resources of Morocco and Tunisia, but without any wondrous results...

Moreover, the alignment of the fiscal and social systems of the Maghreb with those of the EU is impossible without triggering an economic disaster, especially after the creation of the euro. Last but not least, the North African colonisation of Europe would increase tenfold due to the demographic differential and the principle of the free movement of individuals. And this time, there would be no turning back. **The Maghreb has nothing to offer Europe, no economic or geopolitical advantage. Such a marriage would unite us with a parasitic ensemble.** I realise that by saying this, I am distancing myself from the positions that I espoused ten years ago when I called for a 'Euro-Arab union', as well as from those of the current New Right, which remains trapped in this anachronistic programme.

However, this completely anti-European idea is gaining ground in some minds. They will start by trying to bring off 'enhanced cooperation agreements', in other words 'agreements of association', before attempting to take things further. It's suicide. This would be the path of poverty and irremediable colonisation. It is the Americans who must be rubbing their hands: anchoring the Maghrebian countries to Europe, Islamising the latter

and driving a wedge between ‘Slavs’ and ‘Westerners’ with each remaining on their own half of the continent, would all serve as a great boon towards marginalising their main rival. The European pseudo-elites are weaving their own gallows rope and, to use the words of the Indian poet Ibaagamantha (1456–1540),’are leaving their treasure boxes open and their wives unprotected’.

The Fate of France Fails to Awaken the Other European Countries

Germany still abides by the right of blood, which, in accordance with German law and basic common sense, determines one’s nationality as corresponding to that of the parents. This also happens to be common practice in more than half of the world’s countries. But as it is fascinated by the ideology of the French Republic and that of the US (they are the same in this respect), and believing these to be superior, Germany is about to undermine this right of blood before abolishing it, in line with the suicidal logic that defines all the European political classes on the issue of immigration. All of this is at the behest of the Greens, of course.

Yet both despite the fact that this right of blood is still upheld in Germany and the difficulty that ensues with regard to being naturalised there, some governors across the Rhine have sounded the alarm to warn of the scale of the migration flows. And they have done so with a frankness for which their French and Belgian colleagues lack the courage, due to them being bound by their anti-racist clichés and fantasies.

In November 1998, Otto Schily, the Socialist Interior Minister (SPD), adopted the formula of his Christian Democrat (CDU) predecessor Manfred Kanther on the topic of immigration: ‘The vessel is full to the brim and it would only take a little more for it to sink’. It is perhaps the spectacle of its

French neighbour's situation, a nation already sinking, that has inspired this sensible remark. Mr Schily told the Berlin daily *Tagesspiegel* (14 November 1998): 'As far as immigration is concerned, Germany has reached its tolerance limit'. He added that passing a law on immigration and allowing quotas would make little difference, because the quota of foreign arrivals needs be reduced 'to zero'. No French socialist would ever dare display such incorrectness when telling the truth. Yet the Federal Republic suffers much less from the throes of immigration than France. It welcomes people who are mostly not Afro-Maghrebian and who are both more integrated and far less criminogenic than the Brown-Blacks of France, **which proves that it is not the fact of being legally foreign that prevents immigrants from assimilating, but their ethnicity**. The Turks of Germany who happen to be foreigners cause far fewer problems and cost the German people much less than Afro-Maghrebian people do from the French nation's perspective, although the latter are predominantly of French nationality!

Nonetheless, when faced with this immigration onslaught, the German barriers are weak, even if Mr Schily does try to resist it through his bold programme of zero immigration. First of all, the birth rate of non-European foreigners is more than double that of ethnic Germans who, like the Italians, currently display the lowest natality rates in European history since the third century. Secondly, within the SPD, there are many who are pushing the Federal Republic of Germany to adopt a policy of quotas based on nationality. Finally, we have the Greens, who argue in favour of the full opening of the borders and who benefit from the support of the media.

Whatever the case, Germany is in the early stages of its own colonisation as well. Officially, there were 7.4 million foreigners in 1998 (8.95 per cent of the population), excluding those whose identity had not yet been determined and illegal immigrants. As is the case in France and Belgium,

the non-natives are younger and more prolific than the indigenous population. Even without any input stream, their population is growing, while that of native Europeans is on the decrease owing to ageing and to their declining birth rate. This is especially true since the number of foreigners who seek asylum in the FRG is as much as 100,000 a year...

* * *

The Spanish authorities live equally in a state of utter blindness. This emigration country, which had remained relatively unscathed until recently, is undergoing an increasing influx of non-natives, who cross the Strait of Gibraltar from Africa either by lawful means or illegally. There were 165,000 legal Afro-Maghrebian migrants in Spain in 1975, but this number than has already risen to 700,000 today according to official sources, meaning that this figure is still highly underestimated. In addition to this, there are 100,000 'undocumented' migrants from Latin America and 150,000 from Africa. Spain is beginning to experience the fate of France, albeit with a 15- to 20-year delay. However, is it aware of this fact?

Instead of reacting in a timely fashion against the influx that is causing a disaster in France, the Spanish government — although it is of the political Right — is falling victim to humanitarianism and encouraging the phenomenon. Disillusioned, Ramón Luis Acuña wrote, 'The increasing number of immigrants is starting to worry the population, but the government has yet to react with adequate intensity. Instead, a bill has been passed that proposes a very liberal orientation in our immigration policy'. (*Le Figaro*, 21 August 1999)

The bill's content is one of irresponsible laxity: foreigners residing in Spain will be allowed to vote in municipal elections, to gather in syndicates, have access to social security, benefit from the right to go on strike, and gain access to housing benefits, as well as those of...family reunification!

Illegal immigrants will be able to obtain a residence permit (with all the above-mentioned rights as well) if they prove that they have lived in Spain for a period of 2 years, and will be granted such a permit immediately if they report 'smugglers' to the police.

All these suicidal measures will trigger a jolly breath of fresh air in Spain: illegal immigrants will enjoy the increasing certainty of finding locally organised and pre-established communities which will help them survive and enable them to move around Europe thanks to the 'Schengen area'.

Struck blind, no Spanish political party currently advocates limiting immigration. The effects of this attitude will be exacerbated by the collapse of the Iberian birth rates. Just like its neighbours, this 'proud and free nation' is succumbing to the dominance of humanitarianism, to moral disarmament, and to the collapse of ethnic consciousness (whose moral and ideological causes I shall explain below).

Similarly to Italy, Spain is following the dark French route without drawing any lesson from the fate of France. And according to Raymon Luis Acuna, it is the misguided pity many feel for the illegal migrants who drown while crossing Gibraltar on makeshift *pateras*[73] (1,000 in 5 years) as well as the pressure exerted by anti-racist organisations that has led the governments of the political Right to adopt this policy of resignation and false social peace.

This happens because the political-intellectual elites have always been indifferent to the interests of the general population. Opinion institutes paint the idyllic picture of a country where 95 per cent of the population is supposed to be anti-racist and in favour of hosting foreigners. Yet the serious incidents multiply, as was the case in Tarasa, near Barcelona, where we witnessed a week of clashes between Moroccans and Catalans in July 1999. The press cried scandal following the burning of a mosque. SOS

Racism has recorded a surge in public xenophobia since 1998, with the press remaining silent. Among the population, a slogan has started to spread: ‘No Moors in our country’.

So what’s to remember here? Just like in France, Italy, the Netherlands, and Belgium, **the government and the media are more concerned about fighting against what they label ‘racism’, something which is in actual fact mere self-defence, than about protecting their people against ethnic colonisation**. Acting like a virus, blind humanitarianism has destroyed all their defence reflexes.

Similarly to their European counterparts, Spanish politicians bear a heavy responsibility towards the country’s future generations. Objectively speaking, what they do is assist their own invaders, having failed to learn a lesson from their own history. They are supported, especially among the political Right, by the equally ignorant and irresponsible media, whose reassuring ‘Let us not dramatise’ slogan will nonetheless lead to a dramatic outcome whose magnitude they cannot fathom. **The ‘Kosovarisation’ of Europe has begun.**

Opposed to Nationalism in European Countries, in Favour of European Nationalism

Nationalist and xenophobic ideologies, which emerged in the nineteenth century, bear a heavy responsibility in relation to the two World Wars and the historic deterioration of Europe. Everywhere, from France to Poland, from Germany to Britain and from Russia to the Balkans, they have continued to be the driving force behind inter-European clashes, and therefore behind Europe’s global weakening in the face of the world.

One of the first to have distilled this disastrous intra-European nationalism in the late eighteenth century was the Prussian linguist Johann

Gottfried Herder,[74] who rebelled against the use of the French language as practiced by the European elites and who invented the doubtful concept of *Sprache und Boden* ('Language and soil'), whereby each 'nation' was only to speak 'its' own language. This German linguistic nationalism was the virus that poisoned the whole of Europe, along of course with French Jacobin cosmopolitanism and ultramarine British imperialism.

The idea that each nation-state should have its exclusive language caught on in the nineteenth century, when European nation-states were formed based on the model of the French Revolution. This prompted the French Republic to prohibit the use of popular languages in both its colonies and in its interior provinces, to the sole benefit of the French language.

In opposition to the very idea of an Empire in which identities overlap unevenly, they began to view Europe as a juxtaposition of mechanically compartmentalised nations whose homogeneous languages and cultures did not overstep their own customs border.

Every nation-state began to reconstruct its past and history in a mythological manner. The writer Bernard Comment explained this in *Libération* (112 May 1999):

> One then proceeds to dig up old legends, tinkers in a Medieval culture (the German Neo-Gothic, etc.), and awakens or simply invents an entire national folklore in order to have something more stable to lean on. In a cheerful manner, one thus moves on from historical consciousness to mythical belonging. [...] In 1989, the celebrations got underway. In style, France celebrated the bicentenary of the Revolution while remaining unwilling to incorporate what was undoubtedly the Revolution's paradigmatic model, namely Terror. Nation-states still operate along the lines of such historical sifting.

However universalist and cosmopolitan it may be, France invented its own Celtic past, a Gaulish and anti-German one, placing its enlightenment and mental finesse in contrast with the alleged tribal barbarism of the peoples beyond the Rhine. Under successive regimes, the German government

strived to ‘deromanise’ itself, and used every means available to construct a German mythology composed of an incredibly confusing mixture of Medieval Holy Roman Empire elements and Nordic legends. Suddenly, the Italian state declared itself heir to the Caesars. The Belgian state invented all sorts of ridiculous legitimacies to suit its needs. And so forth. What is striking is that all these micro-nationalisms are anti-European. They are directed against the neighbouring brotherly peoples. The Walloons and the Flemish nationalists, both very close from a biological and cultural point of view, are thus bitter enemies. The ideology that drives the movement of Padania, in northern Italy, is essentially directed against the Romans and the southern Italians. In Northern Ireland, Catalonia, the Basque Country, Central Europe, and the Balkans, the same animosities set Europeans against each other.

Rooting oneself in a regional identity must reflect a stronger sense of European belonging and not a return to micro-nationalism.

It is encouraging to see that when designing their future independence, several Corsican, Breton, Flemish, and Lombard separatists have understood that their future freedom can only be achieved in a federal and imperial context.

It is French nationalism that caused the ultimate disaster from 1914 to 1918: the colonial troops that had come from Africa and Asia — and were soon supported by the US military — arrived to fight the Europeans against which France was engaged. In the eyes of the world, *Europe’s ethnic solidarity no longer existed*. Francis I[75] had already committed the same blunder when he allied himself with the Ottomans against Austria.

The French colonial dream formulated in the 1930s, that of a France comprising 100 million inhabitants (and abandoning its European anthropological composition by necessity), a France that would defeat

Germany, represents another factor that contributed to the weakening of the European identity in comparison with the rest of the world.

The current colonisation of Europe at the hands of the Third World is merely the historically logical consequence of the past century's European colonialism. Today, we are paying a heavy price for the colonialist and 'civilising' French doctrine of the nineteenth century, which aimed in a most stupid fashion to strengthen French nationalism against its European neighbours, while preferring nations located overseas.

64 The Maginot Line was a system of defences and fortifications which was built by the French along their border with Germany during the 1930s, and which was deemed impregnable. When Germany invaded France in 1940, however, they did so through Belgium and Holland, thus bypassing the Line and rendering it irrelevant.—Ed.

65 Houari Boumediene (1932–1978) fought with the Algerian Liberation Front during the Algerian War. He served as head of the Revolutionary Council from 1965 until 1976, and was then President until 1978.—Ed.

66 Abdelaziz Bouteflika (b. 1937) has been President of Algeria since 1999.—Ed.

67 The FLN was the primary Algerian independence movement during the Algerian War. Following Algeria's independence, the FLN was the only legal party in the country until other parties were authorised in 1989.

68 In fact, Saudi Arabia has long been extensively involved in funding Islamic organisations in mosques in the United States, such as through the North American Islamic Trust, as well as in Europe.—Ed.

69 Thalassocratic refers to an entity that is founded on sea rather than land power.—Ed.

70 Alexandre del Valle (b. 1969) is a French writer primarily known for his criticism of radical Islam, which he believes is working in alliance with Green and radical Leftist groups to bring about the downfall of the West.—Ed.

71 Alexandre del Valle, *Islam et États-Unis: Une alliance contre Europe* (Lausanne: L'Age d'Homme, 1997).—Ed.

72 Jacques Delors (b. 1925) is a French economist and member of the Socialist Party who served as President of the European Commission from 1985 until 1995.—Ed.

73 A type of makeshift boat that illegal immigrants use to cross the ocean.—Ed.

74 Johann Gottfried Herder (1744–1803) was a German philosopher, theologian, and linguist, and provided the impetus for the *Sturm und Drang* literary movement.—Ed.

75 Francis I (1494–1547) was King of France from 1515 until his death. Under his rule, France was the first European country to establish relations with the Ottoman Empire, and he established the

Franco-Ottoman Alliance in 1535, a move which was widely condemned throughout Europe.—Ed.

CHAPTER III

Utopia and Multiethnic Communitarianism

In order to resolve the intractable problems of immigration, two utopias are clashing upon the rubble of the Republicanist egalitarian ideology: the utopia of **communitarianism** and that of **integration-assimilation**, which, in accordance with new dividing lines, tear the political Left, Right, and the political-media class completely apart.

Whenever the egalitarian ideology realises that its principles fail to work, it skews and attempts to change them, even if the new principles that it adopts completely contradict egalitarianism itself. Having accepted the failure of integration-assimilation, its proponents have moved on to 'communitarianism', which can be defined as **a process of integration without assimilation, according to a bastard apartheid logic that does not dare not speak its own name.** Communitarianism is the belief in the potential coexistence of different ethnic identity groups and their various cultures within a single state, a single political unit, regardless of their biological, religious, and historical remoteness and so forth. Through a sort of large and perilous deviation, immigrants and their descendants thus remain integrated into their traditions and cultures while still being recognised as 'French' and attached to the Republican social pact.

This doctrine, one that is being presented to us as a new concept and as a sort of miracle cure, is in actual fact old news: in the United States of the 1960s, the coastal intellectuals invented the lame neologism of 'communitarianism' following the obvious failure of the *melting pot*, a

neologism that has been adopted by the French intellectuals who are frightened by our mass immigration.

In the US, which ought to be seen as a **company** rather than a nation, things are going quite well thanks to the land's territorial immensity. Ethnic frictions are manageable. Above all, the conquering presence of Islam is absent there, which makes it quite different from Europe.

Communitarianism cannot function any more than integration-assimilation. The position that I hereby defend is this: the cohabitation of ethnically and culturally distant populations on the territory of a single political unit could never lead to a fruitful civilisation in the long term, and only results in endemic and crippling conflicts, while destroying the very concept of nation. **Communitarianism is the ruse of universalism, a ruse that aims to destroy the European people.**

On the side of communitarianism, one finds watchwords relevant to multiethnicity, 'dual belonging', ethnopluralism, and a 'multicultural society', while integrationism abounds in slogans against the Islamic headscarf and in Republican values that have to be kept on life support.

Both trends are gravely mistaken. The real solution requires a third path — a mono-ethnic society in which integration is automatic since it is based on a common ethno-cultural heritage: our belonging to the European family.

Communitarianism or Assimilation? The Dominant Ideology's Mess

Ivan Rioufol wrote in *Le Figaro* (1 April 1999): 'To justify the war against Serbia, our Defence Minister Alain Richard has said, "Our ambition is to create, throughout Europe, multiethnic states where minorities are tolerated."' Having noticed that our Leftist government has no desire to control immigration, he suspects it of 'preparing public opinion for the

transformation of France into one of those multiethnic states', something that is considered obvious by Alain Richard.[76] He adds:

> There is a risk that integration policy, a Republican standard, may never be put into practice under such circumstances. So far, official discourse has always expressed extreme reluctance towards communitarianism. Jacques Chirac has repeatedly stated that 'our country will never be involved in a system of juxtaposed communities'. Everyone thought to have understood, therefore, that multiethnicity, meaning the full recognition of minorities, was not desirable when it comes to the unity of the Republic. What seemed obvious at the time has, however, become less conspicuous.

* * *

None have learned any lesson from the events surrounding the former Yugoslavia and particularly from those that occurred in Kosovo, where one can experience the complete failure of communitarianism and multiculturalism, judging from the live broadcasts. And despite the fact that the differences between the Serbs, Croats, and Albanians were far less pronounced at the time of the conflict than those which separate Western Europeans from the North Africans settling on our soil, the total paradox of the Western policy in Kosovo is the following: the creation of a multiethnic society is said to be beneficial for us, even if it does not work in that region.

The entrapment is absolute. Never has any ideological contradiction been so strong. The confusion is complete among these ambiguous concepts, as they are in constant motion, not unlike the moribund lobsters that are caught in a fishmonger's fish tank: assimilation, integration, identity, multiculturalism, and so on. The Left and the Right commune in a shared delirium: immigrants should be assimilated and integrated, but at the same time be allowed to preserve their identity and their right to be different. No ghetto, no exclusion, and no segregation! However, any deculturalising assimilation is equally rejected. They get to keep their culture and to

simultaneously become ‘French’. The dominant ideology, now schizophrenic, attempts to mix oil with vinegar.

Immigrants are to preserve their roots and become French as well. This is entirely consistent with the egalitarian and utopian ideology of the Republic, but completely inapplicable in fact**. No man can have a double identity**. One expects such immigrants to be schizophrenic mestizos, since everyone has chosen to ignore all the ethnic, racial, religious, and cultural factors that make up the foundations on which the existence of nations rests. The notion of being ‘French’, a purely legal and political one, turns out to be the result of a historical misunderstanding.

Do perfectly integrated and assimilated immigrants exist? Of course they do, albeit marginally. They are but a minority, one that is especially found among women, and their integration takes place mainly at the bottom of the ladder. Despite all the efforts and all the trickery, high value-added industry members are still rarely of Afro-Maghrebian origin, even after three generations, which cannot be said of Asian or European migrants. Is racism to blame for this? Hardly. The cause must be very different and politically incorrect. The same applies to the United States and Brazil.

Criticising the Current New Right’s Stances

The ethnic issue faced by Europe concerning mass immigration, the problem of a multiracial and multicultural society as well as the expansion of Islam on our soil, have all become the central problem, a much more urgent one than the Americanisation of our customs, our strategic and geopolitical failure, or our absurd economic system (which is both ultra-free-trade and socialist-corporatist), and an even more pressing one than unemployment or ecosystem degradation. Why? Because cultural, economic, and ecological damage is repairable: one can improve a bad geostrategic position and break free from the global supervision of Uncle

Sam, but affecting one's biological identity and ethnic unity impacts essential elements and is more difficult to repair.

In short, we can say that the ethnic issue and the problem of the decline experienced by Europe's population are of the highest urgency and importance. That is why I deplore and am absolutely amazed by the fact that the New Right, which is supposed to act as the intellectual driving force behind the defence and affirmation of European identity and power, fails to adopt clear natalist positions in both its official ideological line and its media and, what is worse, resorts to defending the various communitarian views through arguments of 'realism' and those of a fatalistic acceptance of alien masses, a fact that is in flagrant contradiction to the objective one should strive for, in other words the historical survival of the European peoples.

* * *

In its 91st issue, published in March 1998, the magazine *Eléments*[77] included as its main topic 'the multicultural challenge'. On its cover, a veiled Maghrebian woman being followed by a crowd of Arab demonstrators was depicted, chanting slogans through a megaphone and facing the members of a CRS[78] detachment who were attempting to contain the demonstration.

The slogan is powerful, and so is the image, yet both are suggestive of ideas that are hard to accept; ideas which are flawed, so to speak.

First of all, the word 'challenge' suggests that mass immigration, meaning the colonisation which we are experiencing, is a challenge for us to accept, one that involves an effort for us to adapt to an objective coloniser. This relates to fatalism and ethnomasochism. Furthermore, why say 'multicultural' when the problem is **multiracial** and multiethnic? Why

erase the anthropo-biological and religious dimension of immigration, when what we are dealing with is a radically massive influx of alien populations and the theocratic monotheism of Islam and not the 'enriching' contribution of a 'new culture', as suggested in the most unfortunate manner in *Eléments*? Objectively, this attitude contributes to turning reality into a travesty by making it seem neutral, friendly, and acceptable, and passing off what is in fact an aggressive colonisation process as the fraternal and peaceful presence of 'other cultures'. It thus adds to the strength of the Left ′s discourse as well as to that of the episcopate: immigration is to be considered an asset (whether culturally or otherwise) for France and Europe. It is regrettable that the intellectuals of the New Right have fallen into such a trap in the name of a perfectly legitimate anti-Jacobinism. As if multiculturalism could not be achieved among Europeans and we required the presence of Afro-Maghrebians and Muslims to enrich our natural European multiculturalism.

In the previously mentioned issue of *Eléments*, columnist Robert Hertel wrote, 'Similarly to any postmodern phenomenon, multiculturalism [...] thus seeks to reconcile memory with the project, tradition with novelty, and the local with the global. It represents an attempt to evade the human and institutional homogenisation that is carried out by the therapeutic state, and so on'. Communitarianism, by contrast, is said to comprise both a 'pluralism of identities' and the famous right to be different, as well as a renewed form of 'the right of nations'. According to the same editorial, communitarianism is supposed to aim at 'facilitating a dialogical and therefore fruitful communication between groups whose position in relation to each other is clear'.

Multiculturalism is also described as offering 'an opportunity for those who do not wish to be forced to pay the price for their social integration

through the relinquishment of their roots ‘. But why do they not cultivate those roots **in their own homelands**? Why do they choose to grow them here?

The fact that multiculturalism is ‘postmodern’ and ‘dialogical’ is an argument that has more to do with jargonising than with being persuasive. The ‘right’ of alien nations which have settled on EU territory seems as important to the author as that of the peoples of Europe to keep to themselves. This is not really my position, and I stand against granting ‘others’ — a term that has become the new ‘postmodern’ idol — any rights at all with regard to remaining in my homeland, on the French territory. The ‘right of nations’ is only valid if everyone stays at home. As peoples, Afro-Maghrebians and Asians have absolutely no rights whatsoever in Europe, just as we have none in their countries. Ultimately, I prefer the nationalistic logic of public international law, one that is practiced by all Third World countries, where a non-native (meaning a foreigner) who visits our country for a limited amount of time retains temporary protection rights regarding his own person, but no more. Recognising ‘the rights’ of other self-declared non-European nations on one’s own soil and land (since Robert Hertel is in favour of maintaining the identity of immigrant communities in the face of assimilation) is to me an unsustainable position and, in the long run, a suicidal attitude akin to that same **ethnomasochism** which I have repeatedly denounced. In addition, one wonders: where is the reciprocity? Do Europeans, Christians, and Jews have the right to practice their religion openly in Muslim-Arab countries? Of course not. As for pagans, the very same ones that my friends from *Eléments* favour, they do not even have the right to set foot on the soil of many Muslim countries.

We do not require the presence of immigrants to experience a ‘pluralism of identities’, since we already have it among Europeans. It is as if

immigrants embodied a long-awaited and indispensable cultural enrichment. One would think they are reading the viewpoints presented in *Nova* magazine or in *Inrockuptibles*.[79] Let's move on, though.

On the other hand, arguing that the current 'therapeutic' government is running a 'homogenisation' of our civil society is a complete fallacy. Instead, it is characterised by absolute laxity, and allows various ethnic communities, areas of lawlessness, religious schools, counter-cultures, and alternative cultural identities to develop everywhere, going as far as to bring in legislations that enable this to happen. One should have a good look outside before theorising.

* * *

Next, in a very long and highly documented article that tries to be implicitly similar to the doctrine of the New Right on the topic, Charles Champetier[80] proposes notions that are in blatant contradiction to the other ethnic and cultural stances of this school of thought, just like Robert Hertel does. Namely, it negates and is in absolute disagreement with the positions of the GRECE ('Research and Study Group for European Culture', which is the central component of the New Right)[81] as professed by its founders.

'In a multiethnic society, cultures should not only be tolerated in the private sphere, but also recognised in the public one, particularly in the form of "collective rights" specific to minorities.' This is the theory of social and ethnic patchwork, one that is hardly viable in practice. Therefore, this viewpoint could lead, for instance, towards allowing the application of Islamic law in the case of Muslims, who would be exempt from adhering to the Civil Code. The disorders that would follow the construction of such a 'fragmented society' can easily be imagined. On the other hand, what specific 'collective rights' could Asians, Moroccans, and Black Africans

benefit from? For the latter, should one authorise the existence of community judges? And what about polygamy? Moreover, talking about ‘minorities’ is unwise, because these minorities have become the majority in many parts of our country. The author advocates the ‘institutionalisation of cultural differences’, and protests against the rejection of ‘dual allegiance’. This leads straight to the ‘Kosovarisation’ of various cities and entire regions of French territory. Champetier’s position is exactly the same as that of the Equality Collective, which I mention elsewhere, as well as that of many other pro-immigration associations that aim to impose Black and Maghrebian employment quotas in the television sphere and in other job-related fields.

In fact, this is a fallacy: let us institutionalise **intra-European cultural differences** (which would occur, by the way, if we recognised regional languages officially), shall we? However, playing down the gap that separates a Black Malian Muslim from an Alsatian, labelling it a ‘cultural difference’, and believing that this ‘cultural difference’ is identical to the one that exists between that same Alsatian and a Provençal or Flemish person, falls into the category of intellectual solecism.

In doing so, the New Right aligns itself fully with the positions of the alleged anti-racist cosmopolitan lobby and strengthens the system’s discourse, in which communitarianism has become the ideology-of-emergency.

The (noble-minded) idea behind this is that native Europeans will ‘also’ rediscover their own roots. According to this point of view, native Europeans would therefore become a culture among others on their own historical territory! **On the contrary, however, it is not by institutionalising the cultural differences of immigrants that one will strengthen the identity of Europeans**.

The author makes another grave mistake: he blames the failure of the ‘French melting pot’ and that of the assimilation and integration of immigrants on the erosion of the Jacobin model, on the crisis of the federative Republican nation-state, on the exhaustion of the French egalitarian ideology, on the construction of Europe, and on the decline of the French national identity. In reality, all he does is replace real ethnic causes with false political ones.

The poor assimilation of immigrants is not the result of a social, ideological, or economic crisis and so on, but stems from the fact that they are not ethnically European. A little common sense, please. Furthermore, this unsuccessful assimilation is also noticeable in Britain and in all other European countries which are affected by immigration. By contrast, one wonders what accounts for the fact that the Dutch who have settled in Périgord, the Sicilians residing in the Lorraine area, and the Portuguese living in Paris have assimilated perfectly, with a success rate ten times higher than that of Afro-Maghrebians, and who can actually speak French. The cause is therefore exclusively ethnic and bio-cultural. Let us not seek hazy ideological causes.

In an equally fallacious manner, the author compares the multiculturalism that is expected to be beneficial to immigrants to ‘an in-depth regionalisation process’ which is starting to leave its mark across Europe, and involves the gradual replacement of the declining central nation-states with a regional dimension of affairs, a process which I entirely approve of elsewhere. How does one even dare to compare the revival of our European ethno-regional identities with the settling of alien Third-World communities on our historical territory? Are we going to place the Flemish, Provençal, or Corsican communities, which are connected to European provinces and nations, on the same level as the Muslim-Maghrebian community living on

our soil and which maintains its ties with its homeland? To do so is a sign of madness, but such confusionism may well lead people to believe that **the New Right implicitly endorses and approves of the colonisation process which afflicts Europe**, which does not correspond in any manner whatsoever to the fundamental concepts of other New Right authors I have read and which is in contradiction with the movement's whole ideological line, a line that strives to achieve a European renaissance.

Moreover, the author assumes that all these alien communities are an *enrichment* to Europeans, which contradicts in every possible way the reality that we all experience. This idea is but a figment of those people's imaginations, the same one that is advocated by Monsignor Lustiger or Bernard Stasi, the author of *Immigration: An Opportunity for France*. Such a convergence of opinion with the system is quite damaging and, on this level, undermines the analyses and positions of the current New Right.

One should also note the fatalism that permeates the author's positions when he mentions 'the definitive aspect of the immigration of nations' and excludes any *re-conquering*. In the last chapter, I shall explain further the fundamental error of this fatalism, and comment on its demotivating and profoundly anti-political character. When one states that Europeans will ultimately have to learn to live with the increasingly numerous immigrant communities, one does not only repeat the system's discourse verbatim, but actually participates in a **metapolitical suicide** that hampers the efforts of anyone who intends to struggle for European renaissance.

* * *

Furthermore, the author claims that 'in thirty years, the world will have entered a new era marked by dissemination and reticulation. Pyramids shall yield to labyrinths, structures to networks, the vertical to the horizontal, and territories to influxes '. This is 'globalisation', one that would challenge the

‘centrality’ of the modern world. Simply put, today’s world is taken as being characterised by the migration of both people and capital, the internationalisation of economic power and trade, and the decline of central powers, nation-states, and nationalism, as well as that of territories with clearly established borders.

Based on this observation, Charles Champetier deduced that the presence of immigrant communities in Europe is natural, acceptable, and inevitable, that our continent participates in this great world movement, and that it would be backwards and unrealistic to oppose it.

Three major flaws taint this reasoning: first of all, there is a clear **progressive fatalism** to it, which is both surprising and contradictory coming from someone who opposes the ideology of progress. This globalisation and the supposed decline of the blocs in the face of ‘fluxes’ are seen as uncontrollable phenomena brought forth by the Flow of History. Such thoughts come from those who act as if history did not move in an unpredictable manner nor hold constant and brutal surprises, as if globalisation were an indomitable movement, and as if it were futile to oppose the surrounding state of affairs.

The author hereby sinks into a ‘modern’ dimension, one that he fights against in other areas: ‘It is already happening, so we cannot do anything against it’. What also comes as a surprise to me is that the author does not realise that his position on globalisation resembles the kind of free trade that the New Right longs to eradicate, and with good reason.

Second mistake: **Western intellectuals exaggerate** (due to their lack of historical, economic, and geopolitical knowledge**) the scope of this ‘globalisation’**, since it does not call into question the concepts of territories, peoples, ethnic blocs, nor borders anywhere else around the world.

Without desiring to present lengthy arguments, I should point out the fact that:

1. the internationalisation of trade and migration is very old and, prior to the 1960s, had never given spontaneous rise to the massive arrival and settlement of non-native communities in Europe.
2. in Africa, the Maghreb, the Middle East, India, China, and elsewhere, meaning for most of mankind, the reality is still one of ethnic homogeneity and involves the protection of territorial blocs, or even the latter's reinforcement. **Multiculturalism, multiracialism, and the communitarian utopia are diseases of the West, and bear no connection to the current legislation of other peoples around the world!**
3. an ideology that seeks to defend the European identity should instead advocate a European self-centred territory where community preference is practiced in terms of import-export, as well as on the level of migration, all in accordance with the ideas of Maurice Allais,[82] winner of the Nobel Prize in Economics.

The third error lies in the act of connecting this supposed globalisation, in other words the so-called kaleidoscopic aspect, within a 'network' of the modern world, to the acceptance of alien ethnic communities which have their own status in Europe, and perhaps even their own territorial space. This is done through a cause and effect principle or, in worse cases, through a link of moral obligation. The views expressed in *Eléments* magazine endorse granting immigrants and their descendants a certain kind of **right to partition and to the colonisation in Europe**. The latter must be rubbing their hands at the very idea, actually.

* * *

The doctrinal (and intellectualist) text by Champetier takes issue with some alleged ‘fantasies’ as well: ‘“The threat of an invasion” organised by an “anti-French” entity, an “Islamisation” fomented by some “fundamentalists”, and an “ethnic war” in the suburbs’. Further on, repeating the same ideas as the pro-immigration political Left, the author questions the effectiveness of ‘reversing migration flows’ and adds, ‘One simply cannot predict what the National Front intends to do with the immigrants who have had the French nationality for two or three generations’.

First of all, denying the attempted Islamisation of France that is currently being fomented by fundamentalists, and rejecting the reality of the beginning of an ethnic civil war (that extends beyond the suburbs) through the use of intellectual mockery, is an easy position, one that is typical of the dominant media spheres and consistent with the ‘single line of thought’, but one unfortunately belied by the facts. On the other hand, what we are discussing here is not the existence of an ‘anti-France’ (it is always so easy to ridicule the ‘little French folk’, isn’t it?), but rather that of an **anti-Europe**. Finally, I would have expected the New Right to offer solutions that would reverse migration flows and resolve the problem we have with third generation immigrants. Instead, it chooses to follow the current elite’s fatalism, which views our increasingly multiracial society as a given fact. Since the New Right has no solutions to propose, I have, at the risk of soiling my own reputation, come up with some proposals myself. These can be read in the last chapter of this book.

A constant subtext found in the writings of the above-mentioned New Right authors — one that matches the assertions of many pro-immigration lobbies — claims that immigrants are the victims of an almost racist

assimilation at the hands of the French state, and that the communitarian opinion is both dominated and oppressed by the official doctrine of forced integration and the negation of the famous ‘differences’: the expulsion of college girls wearing a veil, the blocking of mosque constructions, the lack of recognition affecting immigrant ‘cultures’, and so on. Robert Hertel is not afraid to write, ‘Because of its specific history, France has always found it difficult to accept differences, whether those that relate to ideas, to languages, to men, to women, or to immigrants’. It is as if, in order to defend and ‘impose’ a position that I otherwise agree with completely (the ideological homogenisation of the ‘single line of thought’ and the failure of modernity with respect to developing both humans and nations), the author feels compelled to play the role of the defender of immigrants, whose otherness the French state is said to oppress.

This is a severe mistake and ideological prejudice. **Far from denying the otherness of immigrants, the French state actually maintains, finances, and organises it. Communitarianism is the government’s policy.** We will soon introduce African quotas even on television, and impose the numerical equality of genders in political parties, immediately after the PACS (Civil Pact of Solidarity).[83] Robert de Herte’s[84] notion of the French state reflects the history books of the early nineteenth century, but not those of France today. The above-mentioned authors can rest assured: their ideas are implemented by the state, and their immigrant friends can be certain of the fact that taxpayers in the Alsace, Brittany, Lille, and Lyons will continue to finance the establishment and development of ethnic communities where foreigners can feel unassailably at home. In other chapters of this book, many facts are mentioned to prove that the state practices favouritism and communitarianism towards immigrants, and that the authorities turn a blind eye to the creation of zones under an almost Islamic law. In short, what the

French state refuses to do for the development of our cultures and our indigenous European regional identities is provided to immigrants, especially and particularly to Muslim Arabs.

Charles Champetier also says that it is *deculturalisation*, meaning the fact of being neither assimilated into French culture or integrated into a community, or into a 'structuring' Islamo-Maghrebian or African custom, that causes over-criminality among Afro-Maghrebian youths as a result of radical uprooting and loss of identity. He remarks that Asians, who practice communitarianism spontaneously, are quiet people. And similarly to the situation of Asian Muslims in the UK, he advocates a proactive government policy of cooperation with organised Islamic and immigrant communities, which, according to him, would reduce what he euphemistically calls the 'incivility' of young Afro -Maghrebians. All this would resemble a new 'postmodern' Republican pact.

However, this viewpoint is wrong and contradicts reality. In both England and France, young Asians are not less prone to delinquency than Afro-Maghrebians, because their communities are well-organised, but due to **endogenous ethnic reasons**. The over-criminality of Afro-Maghrebians affects both those who have been Islamised and others, and does not depend on any 'acculturation', nor on the so-called trauma resulting from identity loss. In fact, they experience no loss of identity and feel deeply rooted in their counter-culture! **They face far less uprooting than the French-born do.**

The problem is that our two dear intellectuals of the New Right have, in all likelihood, never met a young person whose origins are connected to immigration, have never set foot in a city, nor had a discussion with an imam. They hold forth on something of which they have absolutely no

understanding, remaining trapped in pure abstract and ideological speculation, the kind that mirrors a very French state of mind.

In addition, the author attempts to justify the behaviour of ethnic gangs in every possible way. On the other hand, one deplores the lack of proactive state intervention that would organise, encourage, and conduct a dialogue with immigrant communities. One thus succumbs to the mechanicism of the welfare state, drifting away from the organic and naturalistic spontaneity that one witnesses elsewhere. Believing that organised communitarianism could ever limit the criminality of ethnic gangs is a mistake**. Communitarianism will exacerbate Afro-Maghrebian crimes** by reinforcing the idea that one can form a 'state within a state' in the minds of those who are interested in this, enabling them to enjoy an **invader's right** of sorts.

The advocates of communitarianism do not have any ethno-psychological logic, but an abstract one, as if the same recipes were applicable to all human groups. A Maghrebian Muslim who enjoys 'communitarian rights' in Europe would view this concession as a sign of weakness and as an encouragement towards intensifying the colonisation process.

What European leniency... In short, we too have the right to live 'in a community'. We are being colonised, but the settlers will not expel us. Not yet, at least.

This communitarianism is also based on the desperate hope that allowing immigrant communities to become enrooted will help us avoid interbreeding. It's a little bit of the same utopia that I mentioned above, which stems from the belief that the enrooting of immigrants into their own cultures will encourage a re-rooting of Europeans into theirs. In reality, a significant minority of migrants will integrate economically, albeit in a limited manner, and miscegenate. Communitarianism could thus not impede

interbreeding. Worse still: **communitarianism favours the demographic power of Afro-Maghrebians.**

If one applied the precepts of the kind of communitarianism proposed by the above-mentioned authors, one would be obliged to adopt, for example, the pro-natalist principles of Islamic law or the multi-parent African family system (one that authorises polygamy, in particular). As a result, Muslims and Africans would maintain their high birth rates. I do not think that this is what the intellectuals of the New Right wish for. However, have they not forgotten, like many other intellectuals, that any theory, as brilliant as it may be when formulated in words, should always be tested in practice, and that 'in all things, one must always consider the end', as La Fontaine[85] once said?

At no time is the question of the ethnic identity of Europe covered in the precepts formulated by my friends of the New Right! It is as if, at a later point, Europeans were expected to form a community among others in Europe. I do not think that my friends are guilty of deliberate betrayal or of bad faith, but are rather the victims of blindness, and suffer from a lack of common sense as a result of intellectual overflow, the overuse of literary references, and their insufficient knowledge with regard to the social situation. Sacha Guitry: 'One learns as much, if not more, by hanging around the boulevards than one does when reading Plutarch.'[86]

Communitarian standpoints are even more pro-immigration than the defence of 'integration-assimilation'. They embody a wonderful stimulus for the arrival of new migrants.

Indeed, a structured immigrant community in Europe does end up becoming a 'little Algeria', a 'little Sri Lanka', a 'little China', and so on, which strongly encourages the arrival of new migrants and facilitates it further, far more so than if forced assimilation were practiced. No need to

speak French or to Europeanise oneself in order to settle down in Lyons, Lille, Marseilles, or Paris. And provided that Qur'anic law were legally applied to Muslim communities in Europe in accordance with the implicit recommendations of Benoist and Champetier, there is no doubt that the migratory flow would intensify, since the remaining barriers to integration would collapse. Already, the Sri Lankan communities refuse to learn French and to educate their children accordingly. The state chooses to remain idle-handed in order to avoid having problems...

Communitarianism, a Purely Intellectualist Product

Allow me to explain the reasons behind the erroneous positions adopted by the communitarian intellectuals of the New Right. This is what I think: this ideological nonsense does not necessarily stem from a calculated change of direction nor from a shift of position, but is due to both **an exaggeration and an extremisation of the polytheistic and organismic worldview**, a worldview that I otherwise agree with completely, but one that eventually turns against its own initiatives, just like any system of thought whose principles are taken too far.

It is a defect of the mind rather than a cynical reversal of the system's precepts, or one that occurs in the dominant ideology's positions. It is an evil that is typical of the thinker who overdistances himself from reality and who pursues his concepts to the point of absurdity, oblivious to the principle of feedback, a feedback that dictates that an idea which does not envision its own practical consequences in the real world eventually turns into an anti-idea and destroys the very same values that had conveyed it. Thus, my above-mentioned friends' communitarianism lays Europeanism to waste, a

Europeanism which is, objectively speaking, at the very source of their commitment.

Let us describe the mechanism of this intellectual drift, one that relates to what we must label ‘false spirit’ without any ill intent. First of all, one rightfully defends a polytheistic conception of society against all forms of assimilative universalism, Jacobin centralism, and egalitarian Republicanism, all of which reject organic communities and ethnicities in favour of an abstract individual, in other words a truly uprooted consumer and a ‘citizen’ without any physical identity. This vision stands in opposition to the French and American nation-state, whose ‘melting pot’ is said to homogenise peoples in favour of a *national mass* animated by an abstract form of patriotism and by cosmopolitan values. These are the presently commonplace ideas which I have defended in an older essay entitled *A System to Kill the Peoples*.[87] Fine, then.

But remember that as a word, ‘nation’ is just as important as the word ‘system’.

One justly puts the ‘Ghibelline’,[88] ‘imperial’, and ‘federal’ models in opposition to the concept of a centralising state. These models involve an overlapping of various communities that is achieved in a vivid (and not mechanically administrative) fashion. The communities may be granted freedoms and abide by particular laws under the leadership of a strong but decentralised state. Initially, this conception aims to defend the ethnic identity of European peoples against the centralism of nation-states which eradicates all particularisms, and that proclaims a **multiracial nationality** which negates European identity. This vision is a plural one, yet remains ethnically rooted.

Then one begins to drift: the principle of ethnopluralism is exaggerated and perverted. One forgets the concept of **ethnic proximity**. And the

intellectual, having fallen prey to this ‘bewilderment’ (which Alain de Benoist himself once denounced!) resorts to defending the chimera of ‘communitarianism’.

One no longer concentrates on European ethnicity, but focuses on communitarianism alone, a communitarianism that has been erected, similarly to ethnopluralism, to the level of a pure idea, a Kantian dogma, a bright and self-sufficient postulate. Voltaire: ‘There is always something wordy and glossy about misconceptions’. Like any idea, **social polytheism must be limited**. Both social polytheism and ethnopluralism are closed ensembles, not open ones. One should beware of the fact that these erroneous communitarian positions could be perceived by the New Right’s traditional audience as betrayal at the hands of scholars.

* * *

The doctrinal communitarian position is dreamlike and disembodied. It is based on a distorted vision of the imperial model. It exploits the social and cultural facets of polytheism in an abstract manner, which is synonymous to draining it of all substance. It aligns itself with the official ideology of American society while claiming to oppose it globally elsewhere. It raises the fashionable concepts of tolerance, diversity, and otherness to the level of dogmas, despite the fact that any specific social implementation of such concepts remains somewhat problematic outside salon discussions. It assimilates and confuses ethnopluralism in its global geopolitical position with endogenous ethnopluralism, which it believes to be applicable on the European territory. This position is relevant to **intellectual extremism**.

The alternative to assimilation-integration is not to be found in communitarianism, but in **departure**. Any claims to the latter being ‘impossible’ denote a lack of historical knowledge as well as a high level of demoralising fatalism.

The Hoax of the Theory of ‘Double Belonging’

In an attempt to reconcile the incompatible theories of ethnic communitarianism and national and Republican integration, one attempts to promote the inapplicable theory of *dual belonging*. The usual naïve leitmotifs include the following: ‘I am both Muslim, since I have Algerian roots, and French’; ‘I belong both here and there’; ‘I respect both the laws of Islam and those of the French secular republic’; and many more.

In short, it is like mixing oil with vinegar, something that is often condoned by the proponents of an abstract and intellectual polytheism and of social organicism.

In *Le Nouvel Observateur* (13 April 1999), a brilliant 24-year-old Algerian woman called Naima Kouadria was given the floor and was described as ‘feeling rather comfortable about being herself and rejecting the notion of integration out of respect for both cultures’. Naima has chosen to defend the concept of ‘dual belonging’. To justify this, she gave the very intelligent but, in my view, wrong explanation which follows: ‘When one tells immigrants “to integrate”, they immediately assume that the only way to be allowed to live here is for them to renounce their original culture.’

The first utopia is for one to think that they can live harmoniously within two cultures which are antagonistic in their principles (the Arab-Islamic culture and the European one). Naima expands on this: ‘I prefer the idea of dual belonging. I feel I’m French, but also feel fully Algerian. I want to live here, but cannot see why I should be expected to cut the thread of my family history.’ Does she not confuse the notion of family identity with an ethno-historical one? Someone who comes from Poitou can live in Lyons or Nice without cutting the thread of his ‘family identity’, of course, but for this young woman, things are less simple than she would be willing to admit...

Naima has every right to criticise Republican integration through forced assimilation. She is right to reject the relinquishment of her Algerian roots. She sincerely feels attracted to France and European culture, but she is naïve and utopian, because she **gives her own case a general dimension**. She belongs to the elite and believes that common immigrants can feel similarly. **Only a minority of people could ever fully experience double belonging, not immigrant masses.**

Naima's commitment to her 'Algerian, Arab, and Muslim roots' also seems to be purely folkloric. It embodies the exception that confirms the rule: this minority of immigrants, whatever its members claim, has managed to *integrate* and does not truly believe in the purely intellectualist theory of dual belonging. Its members have actually chosen to abandon their original culture; they are completely cut off from any popular and realistic understanding of culture, which is always controversial. Common immigrants do not choose to experience dual belonging. They settle down here and impose themselves. Naima's reasoning regarding her Algerian belonging has an elitist aspect to it, as she only mentions her 'family history'. She says nothing, for example, regarding the topic of the political and social philosophy of Islam.

Her 'praise of dual belonging' is not a sincere one. Her adherence to her Algerian side is very superficial. She simply praised her own integration into European society, which is far more the case for immigrant women than for men, as demonstrated by Valérie Dumeige and Sophie Ponchelet in a brilliant book[89] which shows the integration of some immigrant women into French society in contrast with the obscurantist machismo displayed by the men of their own community, which represents an obstacle that is much more powerful than the supposed racism of the French natives.

Naima Kouadria's discourse turns out to be very sophistic. In another passage of the interview, she reveals:

> As long as I remained at school, I lived in ignorance of what racism actually was. But as soon as I had to look for work, I had to face reactions of rejection that really hurt me. Whenever I send a CV, I make sure to carefully omit any indication of my nationality, and I do not list Arabic among the languages that I speak.

But further on, having praised the 'freedom of expression in France' and the general values of 'liberty', she contradicts herself:

> There are barriers for immigrants to overcome, true enough, but France is nonetheless a wonderful host country. As I had come from a financially disadvantaged background, the French state gave me the means to pursue my studies. Here, regardless of who you are, you are given the means to succeed. This is where French honour is to be found.

So which is it then? Is she a victim of racism and discrimination, or is she fascinated by how well she was received, a right that people are granted regardless of their origin? That's what I'd like to know. The contradictions of her statements attest to their insincerity.

Moreover, touting the 'freedom' of French culture, Naima Kouadria implicitly acknowledges that the latter differs from that of her country of origin, in other words the Muslim-Arab culture, which, in itself, is not based on these values.

A country composed of people with a dual culture (a 'true enrichment') is a sweet utopia, but not a practical one.

* * *

Once psychoanalysed, Naima's attitude of 'praising dual belonging' is one where she **demands an ethnic or even racial identity**. This is interesting because it is symbolic of the attitude of many Muslim-Arab immigrants who have succeeded in incorporating themselves professionally into French society, an attitude that is rather hypocritical: on the one hand, one proudly

claims attachment to one's 'origins' ('I feel I'm French, but also feel fully Algerian', said Naima), yet one totally excludes any prospect of returning to one's Arab and Muslim homeland, especially when the person is a woman! ('I want to live here!'). In short, the immigrants we are talking about here intend to enjoy the 'freedom' of European civilisation by completely excluding any chance of returning to their Muslim-Arab civilisation, one that does not guarantee this precious freedom. However, they always declare themselves to be 'Algerian', 'Moroccan', 'Muslim', and so on. What, then, is the significance of this claim to identity? It excludes the idea of resubmitting oneself to the harsh laws of Islam, especially in the case of a young woman like Naima Kouadria, who in turn excludes any willingness to return home. She is obviously of an ethnic or even racial nature, more or less consciously. She demonstrates the fact that these immigrants do not feel they are Europeans, do not adhere to the Republican model of miscegenation, and still feel connected to their nation of origin, whose projection they embody on European soil. These immigrants have an **ethnic awareness** that Europeans have lost.

Of course, they practice a purely socioeconomic adhesion to European civilisation, since the latter offers them so many advantages, but would not give up their ethnic identity and their loyalty to the motherland for anything in the world. Being a projection of France itself, the French settlers in Algeria continued to feel 'French' too and did not grant their return home a moment's consideration. They said that they were at the same time 'Algerians' and 'Africans' (as seen in the song 'It's us, the Africans, who have returned from afar').[90] The parallel is obvious, but the colonial logic has been inverted.

Is the Accountability of Young Afro-Maghrebians Possible?

Even the representatives of what must be called the pro-immigration lobby cannot help noticing that aid, as a sign of apparent generosity, empowers its beneficiaries. According to the heterotelic principle that affects all social, democratic, and humanitarian policies, any aid given to Afro-Maghrebian youths (similarly to that which is lavished on Black Americans) strengthens the ghettos and makes integration inaccessible. It is 'a kind of racism without hatred', to use the words of Ivan Rioufol.

Malek Boutih,[91] the President of SOS Racism (an association that happens to be famous for its moralising conformism), deplores the billions of francs that were poured in vain into the suburbs over a period of 10 years. These emergency grants are useless. Relinquishing ambient noble-mindedness, Boutih Malek told the BBC (03 March 1999):

> The operation budget of Ville-Vie-Vacances totals almost ten million francs. I do not think it is very wise to use that money to finance holidays for young people. One thus plunges them into an artificial logic of consumption. [...] We must fight against this aid logic. Young city people are in no need of charity.

Commenting on Boutih's words, Ivan Rioufol wrote:

> This is a victory of common sense over ideology. As an all-Parisian darling of noble feelings, this association and flag-bearer of anti-racism has never been so bold in a 'cultural revolution', going as far as to rehabilitate the values of work, effort, and individual responsibility in the eyes of the state. Young people of immigrant origin are now admitting that they will only succeed in integrating if they take charge of themselves. This is to be applauded. At the same time, let us recognise the right of the 'Blacks' and 'Browns' to finally claim their place in society and public life.

All these statements are appealing, but they fall under the same naïvety that characterises the supporters of generalised aid. In fact, Afro-Maghrebian youths do not share this view. **Most do not wish to integrate** through work

or school, nor by making any effort. And furthermore, one wonders: are they really capable of assimilation? Their implicit choice, in many cases, is that of living like parasites in a society where they feel that they are ethnic foreigners or even the latter's enemies. They thus choose to practice a logic of looting. This logic is that of a form of guerrilla warfare, which distorts our justice system's ability to take things into account in an appropriate manner. Therefore, our judicial system deals with it on the basis of erroneous criminological criteria, as if it were a matter of committing mere minor offences.

As for those among the ranks of 'communitarians' who imagine that the values of Islam will divert young immigrants from their feelings of fascination for the easy consumerism of Western society, and that this could bring those youths back to the ascetic values of work and effort, they are gravely mistaken. Islam has nothing to do with the 'Protestant ethic' which Max Weber[92] spoke of, and in no way does it glorify 'work' or 'individual responsibility'. Secondly, Islam is considered by those involved in it to be both a political banner and an ethnic form of affirmation which is hostile to European societies, and do not serve as a factor of integration or spirituality at all.

When Malek Boutih demands a different and more proactive city policy, he forgets one important fact: one cannot decree a housing policy or any **social** measures to transform a fundamentally **racial** reality. The 'public authorities' cannot do everything at once. Malek Boutih is tripping over the carpet here: on the one hand, he demands the empowerment of Afro-Maghrebians, but on the other hand continues to accuse the 'public authorities' of being responsible for all their ills through the application of a bad policy.

Therefore, it is clear that Malek Boutih and SOS Racism still believe implicitly (just as the Third World does) that Afro-Maghrebians can only integrate and assume responsibility if the state offers them aid in an 'intelligent' fashion. However, the Chinese immigrants who have been successful all around the world have never required any state policy, whether an 'intelligent' one or not.

Moreover, one must not forget that those Afro-Maghrebians have always been culturally and linguistically closer to France than the Chinese. A comparison between the school results of Asians and those of the Brown-Blacks is very illuminating in this regard. The majority of the latter have almost never managed to acquire a high occupational status (just like the Blacks of the US and Brazil), which is not the result of discrimination but is due to their lack of skills and abilities (in relation to the structures of a specifically European civilisation which claims to be universal), and owing to either their refusal or inability to participate in a serious study programme and receive an adequate form of training. This fact may trigger dramatic consequences in the near future. What are we to do with 59 million young adults who cannot take charge of themselves and who remain without any strong social and professional integration, and who are frustrated to find themselves at the bottom of the hierarchies? One can thus expect the sphere of criminal economy to grow and the risk of an ethnic civil war to increase noticeably.

Why Republican Integration Does Not Work Either

Republican integration is a complete failure. The assimilationist ideology of the *melting pot*, which uses dogmatism to deny ethnic facts, is nowadays confronted with the creation of ghettos and the racialisation of society.

Through the media, the dominant ideology offers two sophistic arguments to justify the crushing defeat of multiracial Republicanism: they either highlight the few cases of successful integration (which prove nothing, since they are mere exceptions that confirm the rule), or they accuse the government of not 'devoting sufficient resources' to integration and of not 'fighting against ghettos' by spreading the immigrant populations throughout the territory, in accordance with the logic of 'social mixing'.

Pierre Cardo, the UDF[93] Deputy Mayor of Chanteloup-les-Vignes (Yvelines), has expressed regret at the failure of the Besson Act of 1990,[94] which provided all cities with a quota of social housing to avoid the creation of ghettos and to allocate immigrants. Meanwhile, J M Decugis (*Le Figaro*, 5 January 1999), while deploring the 'abuses in the suburbs', explained that they are the result of a 'social or ethnic segregation that inevitably leads to violence'.

This reasoning is one of sheer stupidity. It is abstract and technocratic. As soon as one tries to disperse alien populations throughout neighbourhoods populated by French natives, crime will set in one area at a time, as will the degradation of social life and that of the environment. The French-born will flee while the ghetto spreads. We are back to square one. In actual fact, **the act of spreading immigrants is synonymous to promoting their urban and territorial colonisation**. And this does nothing to reduce crime, since ghettos are not its source. What does cause it is the mentality of the people themselves, wherever they may be, even if it is in seaside resorts or ski resorts where we finance their holidays in order to 'calm' them down, all in vain obviously.

* * *

One foolishly imagines that if integration does not work, it is of course not because the people concerned are impossible to integrate, but ‘because we are not yet trying hard enough’. To what lengths should we take our efforts? The ‘High Council of Integration’, one that was created by Rocard[95] and rearranged by Juppé,[96] was a colossus which gave birth to an ant. None of the undertaken measures worked well in practice. Hamlaoui Mekachera, former Secretary General of that expensive and phantasmal institution, admitted, ‘One does not even speak of integration anymore’. Attributing the creation of ghettos to poor administration and not considering it to be the responsibility of the people themselves, he added, ‘Although HLM [low-income housing rental] offices continue to house a Malian in a setting where his community is already large enough, this is a mistake and is not beneficial to him in any way’. If the HLM office had refused to accommodate the Malian in a Malian city, it would have been subjected to cries of discrimination and racism. Therefore, it agreed and is now accused of creating ghettos.

The policy of **immigrant population dispersal** now seems to be the answer to the failure of integration, where one considers creating alien quotas zone by zone in order to help immigrants blend in with the locals, but without ever actually stating the facts. ‘There is no mention of quotas, as this concept is politically incorrect. So at most, what we do speak of is “harmonisation”, a euphemism for a reality that refuses to call itself by its real name’, says Alice Sedar (*Le Figaro*, 5 January 1999).

Applying this concept to its HLM, the municipality of Chanteloup-les-Vignes, in a proactive romantic impulse, tried to mix ‘French low-income couples with many children’ with ‘foreign families with higher income, but few children’. This strange policy of ‘forced social and racial mixing’ sank into the ridiculous.

Trapped by reality, many town halls and housing agencies break the law by allocating housing along ethnic lines in an effort to ‘avoid ghettos’ and excessive levels of Afro-Maghrebian populations beyond which social peace is bound to disappear(as everyone knows, but does not dare to say).

Here is the irony of the system’s contradictions: Frédéric Pascal, President of the real estate subsidiary of Caisse des Dépôts and Vice President of Amnesty International, was sentenced to an 8,000 franc fine for racial discrimination: this Cooperative Community-Oriented Enterprise (SCIC) had refused to grant accommodation to a certain Algerian on the grounds that, having belonged to a Frenchman, the lodging was to be offered to another French-born person in order to maintain ‘ethnic quotas’ in the neighbourhood. Pascal now realises that in the eyes of our justice system, being Algerian is a matter of ‘race’.

In short, the system is biting its own tail: it tries to fight against ghettos by secretly applying illegal ethnic quotas, but once it notices that things are not working out well, it attempts to promote, through its social policy, the implantation of non-natives into areas populated by the ethnic French.

* * *

The case of the United States has sunk into oblivion. In the 1960s, following the great wave of liberal *civil rights* and the utopia of the *melting pot*, US authorities actively promoted the diversity of both habitat and education (*busing*) among Blacks, Whites, and Latinos. The result was that Whites started moving out of the areas which had an excessive number of non-Whites, one that is estimated at 12 per cent, and began withdrawing their children from schools where a given percentage of children of other origins was imposed. The voluntarism of the authorities was helpless against this ‘ethnic reflex’. Sociologist William S Cohen,[97] an important

figure of the antiracist liberal Left, stated with an Anglo-Saxon pragmatism that the French ideologists will never understand, ‘Anti-ghetto policies of forced mixing have driven the Whites out and strengthened the ghettos. Can one really accuse a White family that moves out of its own neighbourhood, or withdraws its children from public school, of racist ill intent when, objectively speaking, the situation is deteriorating as a result of the presence of new ethnic minorities?’ (*Los Angeles Times*, 3 November 1995)

Today, in the United States, the administration favours ghetto policies that follow the logic of ‘keeping everyone among their own’ so as to avoid ethnic friction. States, counties, and the federal authorities allot specific ‘zones’ to Blacks, Whites, Latinos, and Asians, all in accordance with a factual apartheid logic. A report commissioned by the State of California in 1994 remarked, ‘The strongest racial tensions occur between people from the Far East (of Chinese, Korean, or Japanese origin) and Afro-Americans. However, cohabitation areas involving Asians and Whites cause no such issues’.

Since the implementation of this discreet and systematic ‘ghetto policy’, ethnic tensions and urban riots in the US have been much less intense than those in France. Brazil and Mexico, both multiracial countries, have adopted the same policy.

Unfortunately, what is possible in the United States, a vast continent-like country which knows no lack of space, cannot be applied to European countries, where distances are short and population densities high. In addition, the United States is intrinsically a land of immigration which has been home to a multiracial society since its very founding. **Communitarianist partition is indeed practicable in America**, but not in Europe, where the impasse is absolute. **The ghetto policy cannot be applied here, and neither can the policy of ethnic mixing.**

* * *

The ghetto policy is an impossible one: urban territories are not large enough and our means of transport too dense to avoid ethnic friction. Cities like Roubaix, Mantes-la-Jolie, Créteil, and Val-Fourre, which are now mostly populated by foreigners (and therefore ghettos), cause insurmountable problems for their whole urban environment. In California, Michigan, Florida, and in the Washington area, zones that belong entirely to Blacks or Latinos have been virtually contained in an implicit cordon and pose no major problem to other ethnic areas. The United States has been, from the very outset, a country of immigration and ethnic impermeability. This is the foundation of their social contract. In Europe, this model of *territorial cohabitation* between ethnic groups is inapplicable and unliveable, just like in the Middle East, for that matter.

The policy of ethnic mixing is equally impossible, a fact that applies to all countries of the world. Caught in a sudden surge of social demagogy, the City of Paris decided, back in the early 1990s, to provide African and Maghrebian families with comfortable and cheap social housing in some districts, all in the name of some 'positive discrimination' which none dared to mention, and as part of an effort to 'ease tensions' and 'promote integration' through the mixing of these populations with the ethnic French. Ten years later, we all read the following statement in the magazine *Paris-Le-Journal*, a magazine published by the City of Paris and bearing the signature of the Paris-Liberty group of the municipal council: 'Delinquency continues to surge in Paris: 284,663 crimes and misdemeanours were recorded in 1998, compared to 272,145 in 1997. This represents an increase of 4.6 per cent, meaning twice the national average. [...] Juvenile criminality has experienced a sharp increase ' (number 94, April 1999). However, the rising insecurity (both in schools and in the street, due to

robberies and burglaries) are specifically connected to the boroughs and neighbourhoods where social housing for immigrants was constructed at taxpayer expense: the south fifteenth, the eighteenth, and the nineteenth districts.

The events that have been unfurling in the new South Africa, whose current situation is based on the myth of multiracial cohabitation, did not spring to anyone's mind. There, ever since the abolition of apartheid and the establishment of black power, there has been such a rise in insecurity and such an increase in black crime that whites, Asians, Mestizos, the Zulu and the Xhosa have proceeded to lock and barricade themselves in their respective areas. The paradox of the new South Africa is that **since the legal abolition of apartheid, apartheid has in fact become even stronger**!

* * *

In life, one must admit that the only solution to some problems is found in a crisis, since crises are the midwives of history's birth. Political ghettos and a forced policy of ethnic diversity, they say? This leads to a dead end on both sides. Displaying a disillusioned lucidity, Gérard Dezempte, the disheartened RPR[98] mayor of a town of 8,500 inhabitants in the Isere region called Charvieu-Chavagneux ,which is plagued by an ever-growing Afro-Maghrebian criminality, told the press in January 1999, 'If one wants to fight against ghettos, then a change of legislation is in order. A threshold of tolerance must be adopted. Today, neighbourhoods suffer from an imbalance of populations, which is bound to lead us gradually towards civil war.'

For the record, note that on 24 September 1998, the Charvieu-Chavagneux City Council voted for the organisation of a referendum on the topic of 'the foreign expansion into public housing', meaning its settlement

at the hands of Afro-Maghrebians. The local prefect declared the deliberation process to be illegal, despite the fact that 13,000 people had signed a public petition in support of the referendum. This is what ‘modern democracy’ has come down to.

What about the *civil war* mentioned by Gerard Dezempte? To break a deadlock, one must burst the abscess. The sweet medications prescribed by Dr Republic have failed to produce a long-term effect. A surgeon is thus expected to take charge.

Unfortunately, this ‘segregation’ is not a matter of insufficient financial incentives by the government (this ‘urban policy’ costs nearly 20 billion per year), but can only be accounted for by the fact that the ethnic French cannot bear to live in neighbourhoods where the Afro-Maghrebian concentration is too high. This is of course due to the very behaviour of these populations. Any and all governmental voluntarism is doomed to be helpless in the face of this situation: integration cannot be decreed or financed. This is the logic of the ghettos in Los Angeles, where no Korean would ever accept Blacks moving into the neighbourhood. However, the French government has never been willing to admit these ethnic realities, just as others had once refused to accept the fact that our planet is round.

Speaking of ‘disadvantaged neighbourhoods’ (though irrigated by the financial windfall that taxpayers provide) our MP Cardo explains, ‘Social mixing remains a pipe dream. One cannot change the rules. The only social housing vacancies are mainly found in neighbourhoods where life is difficult and fraught with insecurity. The people who have left these areas will not be made to return.’

Has anyone given the following facts any thought? The Poles, Italians, Portuguese, Spaniards, and even Asians who began immigrating to France in huge numbers back in the 1960s have never required any expensive

‘political integration’ in order to participate in our country’s economic life, fit into its social fabric, or to evade a life of crime. With Africans and Maghrebians, even heavy social assistance cannot achieve their integration or encourage them to take charge of their own lives. There is a problem here. It is obvious that the dominant ideology cannot admit that the reason why integration is impossible is neither social nor economic, nor is it financial, but **ethnical**.

If the integration of Afro-Maghrebians is failing, it’s not because the integration policy is bad, but because **the very insertion of these populations into ours is consubstantially impossible.**

The ethno-cultural distance between these populations and the European ones is far too extreme for a peaceful coexistence to be achieved.

The very perspective of allowing the growth of increasingly extensive ‘territories’ in Europe, territories that would be occupied by non-indigenous communities and that would then spread further from their urban areas, is in itself unacceptable. Yet this is what we are witnessing. The government has absolutely no clue of the extent of this erosion, nor about the tragic consequences that it will trigger. They cling to the ineffective dogma of integration and to the dispersal of populations in the face of ghetto formation, while simultaneously conducting a communitarian and pro-Islamic policy, all of which will leave them with no means to prevent the extension of areas of lawlessness. In short, our public authorities, overwhelmed and often unaware of the danger, no longer conduct any policies. Others who are more aware than that say that we are doomed to watch as these alien territorial zones extend further and further. The whole point of this book is to state that we must express our refusal to be condemned to bear the unacceptable.

Communitarianism and the State's Favoritism towards Immigrants

In a previous section of this chapter, I expressed myself against the common claim that the French and their centralising state balk at recognising the 'otherness' of immigrants. Because unfortunately, what the government is doing is encouraging the establishment of non-indigenous ethnic communities, ones that retain all their customs. The state, overwhelmed by the magnitude of our colonisation, has given up completely on the idea of 'citizen' and Republican unification. Unable to opt for the path of expulsion and that of a *reconquista*, and incapable of integrating and assimilating foreign populations into the French culture against their will, the state promotes communitarianism at great expense, believing it has thus achieved peace. We are witnessing a real ethno-cultural Munich.[99] To put it all in the words of Ibn Rushd (Averroes):[100] 'He who seeks peace at any price will only have war befall him. The one who opens the gates of his city to the enemy in order to avoid looting and arson will be looted and burned more severely than if he had fought bravely to defend himself.'

* * *

Here are a few expensive official measures, the most notable ones among a plethora of others, which aim to encourage communitarianism and promote both the establishment and the expansion of non-indigenous ethnic communities — measures that are mostly beneficial to Islam, of course.

1. The expulsion of veiled girls is very restricted, and the Council of State is wrong about this uncommon but highly publicised practice. The wearing of the chador at school is something that is encouraged by

the Parisian authorities. Only a few secular principals are attempting to resist this trend.

2. In complete derogation of our laws, Qur'anic schools (*madrassas*), in which the *talibs*[101] who do not teach the official French school programmes officiate, are legalised as soon as the proportion of Muslims in a town rises above 50 per cent. Today, their number is in the hundreds and their children in the thousands, growing more and more numerous and replacing compulsory and secular 'Republican school' attendance, which is itself in a state of decay. These *madrassas* are subsidised (illegally, because they do not fulfil the required programme) despite the fact that one would never authorise nor subsidise other religious schools that would behave similarly.

3. In around a hundred French towns where ethnic Europeans have become a minority, Qur'anic judges make legal decisions, and the Civil Code is no longer respected. Polygamy is authorised and polygamous families receive all possible family benefits. The government has instructed people to turn a blind eye. Obviously, no native European could ever not benefit from such generosity.

4. The state and regional councils and many municipalities make financial contributions to the construction of mosques. But it does not end there: the city of Strasbourg is trying to develop a 'unified Muslim Council', and to appease the quarrels between the various competing Islamic organisations. Fabulous, just fabulous: we have done their work for them. Although in the hands of secular and anticlerical Jacobins, the Interior and Worship ministries managed to pass legislation as part of the 1998 budget, one that is divided into various chapters and which is almost undetectable, resulting in the investment

of a total of 1.3 billion francs into the implantation of Islam: mosques, cultural centres, subsidised associations, you name it.

Let us simply quote the words of Sembène Ndago, a Catholic journalist at *Soleil*, the largest newspaper in Dakar, who, taken by surprise, made the following remark: 'In Europe, Saudi Arabia funds the construction of mosques with the aid of the governments. In Muslim countries, churches are closed, do not benefit from any support or are banned, which discourages worship. [...] Many questions come to mind when faced with this passivity of the French state against the introduction of Islam' (09 February 1998).

1. If you are Corsican, Alsatian, Basque, Flemish, or Breton, you will stand little chance of receiving any subvention for a cultural association, a school that focuses on your language and culture, or an initiative that would enrich your European ethnic heritage (unlike the fight for the recognition of Diwan schools in Brittany on this level). By contrast, if you are Chinese, Sri Lankan, Malian, and above all Muslim-Arab, the administration will be most attentive to your financial application, both in Paris and in Brussels. In our capital city, the Asian ritual festivals and 'communitarian' newspapers are partially funded through the services of Mr Tiberi.[102] On the other hand, the associations of Auvergne, the Basques, or the Bretons in Paris can only count on their own resources. Mr Tiberi, who probably forgot that he was a Corsican before joining the RPR or becoming a world citizen, has refused to help educational associations which focus on the Corsican language. It is subversive, you understand... However, the Arabic teaching centres received 123 million francs in 1988 in order to

provide free education. In Paris, learning Arabic or Chinese is free of charge. Learning Dutch, Italian, or Breton is pricey, though.

2. Let us add a minor but significant fact, a ‘revealing detail’ so to speak: so as to organise a religious procession or a traditional festival in a public domain, official authorisation must be granted. The only exceptions to this are Muslim prayers in public places (*salaat*), which are a common practice in Barbès, Villeurbanne, Roubaix, Créteil, and elsewhere.

3. The Arab World Institute[103] erected by Jean Nouvel[104] on the banks of the Seine absorbs 7 per cent of the budget of the Ministry of Culture. Saudi Arabia contributes to balancing this institution’s budget, an institution whose acknowledged goal is one of Arabisation and Islamisation.

4. At France-Télévision, Muslim religious programmes are likely to increase their hourly volume. They are subsidised.

5. In the economic field, one should realise what few are aware of, specifically that thousands of small and micro companies run by Muslims and other immigrants pay neither VAT nor ASSEDIC[105] registration and payroll taxes. Occasionally, they are not even in our business registers. This applies for instance to grocery stores, butcher shops, slaughterhouses, wholesale suppliers of *halal* meat, printers, clothing and jewellery factories, importers of products from their country of origin, advertising companies, and so on. They are never checked and never sanctioned, especially when they are located in ‘sensitive areas’. The state does not want to cause any upsurge and believes it can buy social peace in this way.

Of course, these companies are in fierce competition with their French company equivalents, but the latter are monitored, taxed, and penalised most strictly. What explanation is there for the fact that in various places, small French food retailers are closing down one by one, while Arab grocery stores and Chinese caterers remain prolific (which is the case in the fifteenth district of Paris)? And this occurs in spite of the fact that the French traders are both better and cheaper! It all happens simply because they collapse under the burden of social and fiscal charges, while foreigners exempt themselves from them without any fear of facing sanctions. Arabic-speaking traders go as far as hiring 8-year-old children to work in their shop, and do so with complete impunity, although such acts fall under the competence of the Department of Corrections. Additionally, they are authorised to remain open into the late hours of the night, an authorisation that is denied to others.

Another known but hushed-up fact: in sensitive neighbourhoods, the Afro-Maghrebian youths who drive around — by what miracle? — in expensive sedans of doubtful origin are never checked nor asked to pay any fines. The police are instructed to turn a blind eye so as ‘to avoid incidents’.

In total, one can estimate the overall aid which was granted to Muslim-Arab ‘communitarianism’ in both its civil or religious forms at 10 billion francs during 1998 (an amount which was covered by the state and various decentralised bodies). They are referred to as ‘poor’ immigrants, when in fact they enjoy 4.5 times more support than indigenous people.[106] This aid includes employment subsidies, free holidays, free zones within ‘districts’, as well as youth employment. These populations are favoured and privileged.

One could add endless examples. Using taxpayer money, the authorities encourage and finance non-European ethnic ghettos, the expansion of their culture, and Islamisation. The reason for this favouritism and for the acceptance of the derogation of the law stems from an ostrich policy. What matters is preventing an ethnic and social explosion. But the latter is not to be avoided: on the contrary, it is being encouraged and amplified through all these **communitarian privileges**. Giving a thief some money will not stop him from stealing.

African Communitarianism and Racism

In July 1999, a group called Equality Collective,[107] which is in actual fact a pro-immigration pressure group led by Africans, including the writer Calixte Beyala, urged the CSA (Higher Audiovisual Council) to enforce a quota policy on radio and television channels in order to impose a proportion of animators of Maghrebian and African origin, a proportion that would reflect their place among the population. It is racism that I speak of in this chapter. The aim here is for them to impose this policy of 'positive discrimination' (affirmative action) that has failed miserably in America. This blatantly 'racialist' logic, one that completely negates the idea of equality that it claims to advocate, is central to the communitarian system. But these words bear several slips of the tongue: 'positive discrimination' against whom?

Implicitly against the **White male**, who is considered superior, too strong, and overgifted, without anyone actually admitting this. One must therefore afflict him with handicaps.

What a devaluation this is for ethnic groups who are granted these artificial quota privileges, and are thus seen as less capable ... But they do

not even realise this themselves. The egalitarian ideology, in a state of complete rout, is trying to pull out of the game using the worst inequalities.

One of the main theorists of African communitarianismin France — and of general communitarianism as a solution to the issue of immigration — is a member of the *Egalités* collective that demanded Africans quotas on television and elsewhere. The man in question is Hamidou Dia, writer and philosophy professor at Argenteuil. He outlined his doctrine in an open letter to the Prime Minister that appeared in the press in February 1999. The letter is an afflicting mixture of miserabilism (one might even say of internalised racism), demands, unconscious racism, and assimilationism, which goes to show how confused and contradictory and fraught with incompatible goals communitarian standpoints are, be it those which are defended by the *Eléments* journal or by African theoreticians.

'One may ask', begins Hamidou Dia, 'why France is the only European country to experience its immigration problems in such a painful manner'. His lyrical and whining explanation is of course one of 'sneaky racism' caused by condescending paternalism, assimilation, and integrationism, all in bulk. He must however be well aware of the fact that the French authorities have tried everything without success in an effort to 'involve immigrants in city life', while giving them all the necessary freedom to organise themselves into ethnic communities. The answer to the question asked by Mr Dia is simple: it's because the rate of immigrants in France has reached the highest tolerable proportions in all of Europe, and because the people concerned cause inherently more problems than the Turks in Germany or the Hindus in England.

Hamidou Dia defends a concept where the Black race (for that's what it is) would form a strong community in France, demand participation in public life in a manner proportional to its numbers, and benefit from the

privileged rights of positive discrimination to compensate for the racism that victimises it, while simultaneously advocating the idea of Black people being granted French citizenship and that of young Blacks and Whites coming together within a common Republican destiny. In other words, just like the young Algerian girl who I mentioned above, Dia supports communitarian racialist ideas, as well as the assimilationist and multiracial stances of the Republican melting pot, despite the fact that the two are in blatant contradiction. Another frequent case of sociopolitical schizophrenia.

Indeed, in his open letter, he first writes:

> Immigrants are increasingly seen as Blacks and not Arabs by the French collective consciousness. [...] However, the Blacks currently living in France, who came here from Africa or through the Diaspora, total something between 5 and 7 million immigrants, including both nationals and binationals. Despite all the talk about the need for them to be integrated, their community is characterised by its conspicuous absence from the political, cultural, and media spheres of France, as if it were permanently shrouded in the dark night of its skin.

So it is the racial fact of being Black that matters, as Mr Dia himself admits, not whether those Blacks are French or foreign. This statement contradicts the profession of multiracial and civic faith that Mr Dia expresses further on:

> All our community members believe that despite being of immigrant origin, they are nonetheless citizens [even Black foreigners? Further nonsense is what this is]. Speaking with one voice, vigorously affirming our citizenship, uncompromisingly rejecting the amalgamated reduction of our identity to racial, ethnic, or religious belonging, without denying any of the components of our personality — all of this can constitute the effective cluster of a responsible and respected gathering. [...] Our children will necessarily share the same fate. During the coming century, they shall be the ones to build the city of tomorrow, one that will hopefully be fair, supportive, Republican, and democratic.

Racialist communitarianism and Republican integration at one and the same time. What nonsense, what intellectual muddle. But this ideological chaos theorist of the Liberty Collective does not stop there.

His second contradiction: he claims that the importance of the 'Black community' in French society is growing thanks to all the favours and the added value that it brings in, while at the same time admitting that this community...is of little importance to the lifeblood of modern France! Can't make up his mind, can he... He writes, 'Right here and right now, what matters is for us to confirm our strong contribution to the growth of the French economy and culture'. How can one make a great contribution to the development of French culture...without being part of it? A mystery. This African professor of philosophy should try reading Aristotle and the Greek logicians (one could also call into question the very common cliché of the economic and cultural contribution of the 'community' concerned, but that is not the point here).

The explanation for these painful contradictions can be attributed to an inferiority complex. I quote the words of Mr Dia, in all their bleeding-heart candidness:

> We have just celebrated the 150th anniversary of the abolition of slavery, this forgotten crime against humanity. Yet we are not attempting to cash in on our past and present suffering [Of course they are, since Mr Dia demands Black quotas to be introduced into our public employment sector]. Franz Fanon once said, 'When they hate me, they say it's because of my colour. When they love me, they add that it is in spite of my colour. Everywhere I go, I am but a prisoner of this vicious circle.' It is this circle that must be broken through the rejection of all forms of infantilisation, humiliation, and paternalism.

In psychoanalytical terms, this masochistic attitude falls into the category of a racial resentment complex. Dia wants to empower Blacks while victimising them and appealing to public pity. He refuses infantilisation, but infantilises his 'community'. He rejects humiliation and paternalism, but his discourse generates them.

The big winner in all this, a classic occurrence within any multiracial society, **is none other than implicit and pervasive racism, one that**

replaces civic relations and those of solidarity. Mixing different races is possible on a football team where players are overpaid, but not within a political and historical community which shares the same destiny.

To conclude this chapter, let us admit that the defenders of communitarianism do not know exactly where they stand, regardless of whether they are Leftists, Rightists, or of immigrant origin. They have lost their ground. Ultimately, the advocates of forced assimilation, such as Alain Griotteray[108] (whose views I do not share either), are easier to relate to, as they have a clear doctrine. An impractical one, certainly, but without contradictions and logical in its tragic impossibility. Communitarianism is bound to lead to chaos. In a paradoxical sense, it is perhaps in this very fact that the solution lies.

76 Alain Richard (b.1945), a member of the Socialist Party, was the French Minister of Defence from 1997 until 2002.—Ed.

77 *Eléments* has been the primary journal of GRECE and the French New Right since 1973.—Ed.

78 The Republican Security Companies are the French riot police.—Ed.

79 French cultural magazines.—Ed.

80 Charles Champetier (b. 1968) was a prominent member of Alain de Benoist's group, and was Editor-in-Chief of *Eléments* for several years. He also co-authored with Benoist GRECE's statement of its basic outlook in *Manifesto for a European Renaissance* (London: Arktos, 2012). He ceased his involvement with the New Right in 2002.—Ed.

81 GRECE was a think tank co-founded by Alain de Benoist in 1968 and he has remained its central figure ever since. It remains the most active and central New Right organisation in Europe today. —Ed.

82 Maurice Allais (1911–2010) won the Nobel Prize in Economic Sciences in 1988. In his later years, he often criticised the economic and legal foundations of the European Union.—Ed.

83 PACS, or *pacte civil de solidarité*, is a type of civil union in France which is available to same-sex couples as well as traditional couples, although it confers fewer rights than does marriage.—Ed.

84 One of the pseudonyms that has been used by Alain de Benoist.—Ed.

85 Jean de La Fontaine (1621–1695) was a French poet who wrote many fables, in addition to other works.—Ed.

86 Alexandre-Pierre Georges Guitry (1885–1957), otherwise known as Sacha, was a famous French actor and playwright.—Ed.

87 *Le système à tuer les peoples* (Paris: Copernik, 1981).—Ed.

88 Ghibelline is a thirteenth-century term which was originally coined to name the supporters of the imperial power of the Hohenstaufen throne in the Holy Roman Empire, who were in opposition to the Guelphs, who supported the Papal authority of the Vatican.—Ed.

89 *Françaises* (Paris: NiL éditions, 1999).

90 These are the opening words of 'Le Chant des Africains', which was a march adopted by the French colonial North African forces during the Second World War.—Ed.

91 Malek Boutih (b. 1964), the son of Algerian immigrants, was President of SOS Racism from 1999 until 2003. Since 2003 he has been the National Secretary for Social Issues of the Socialist Party. —Ed.

92 Max Weber (1864–1920) was a German who is considered one of the founders of sociology. He is best remembered for his study, *The Protestant Ethic in the Spirit of Capitalism*.—Ed.

93 The Union for French Democracy, a centre-Right party which existed from 1978 until 2007.—Ed.

94 The Besson Act stipulates that the French government has an obligation to provide housing to people in need.—Ed.

95 Michel Rocard (b. 1930) is a Socialist politician who was Prime Minister of France from 1988 until 1991.—Ed.

96 Alain Juppé (b. 1945), at the time that Faye was writing, was a Right-wing member of the National Assembly of France. He was Prime Minister under Jacques Chirac from 1995 to 1997. Following a conviction for the mishandling of public funds in 2004, Juppé is presently the Mayor of Bourdeaux.—Ed.

97 William Sebastian Cohen (b. 1940) is a former Republican Congressman and Senator from Maine who served as Secretary of Defense under Bill Clinton from 1997 until 2001. Married to a Black author, Cohen has been active in promoting antiracist and gay causes.—Ed.

98 Rally for the Republic, a conservative Gaullist party that was founded by Jacques Chirac in 1976 and was absorbed into the Union for a Popular Movement in 2002.—Ed.

99 Referring to the 1938 agreement between the Third Reich and the other major European powers in which Germany was allowed to annex most of Czechoslovakia in exchange for peace. Since then it has become a symbol of short-sightedness and the avoidance of problems.—Ed.

100 Ibn Rushd (1126–1198) was an important Islamic philosopher who was born in Andalus (Islamic Spain). He was an important commentator on Aristotle, among other works.—Ed.

101 *Talibs* are students of the Qur'an, usually at *madrasas*. The name of the Taliban is derived from it.—Ed.

102 Jean Tiberi (b. 1935), now retired, was Mayor of Paris from 1995 until 2001. In 1998, a search of his flat revealed that he possessed several illegal firearms, although he was never prosecuted since he agreed to have the weapons destroyed.—Ed.

103 The Arab World Institute is an organization jointly founded by France and several Arab nations in Paris in 1980 to promote cooperation between the two peoples and disseminate knowledge about Arab and Islamic culture.—Ed.

104 Jean Nouvel (b. 1945) is a French architect.—Ed.

105 The Association for Employment in Industry and Trade was the agency which collected and paid out unemployment insurance between 1958 until 2009, when it was absorbed into a new agency. —Ed.

106 FAS Bulletin, August 1999, pp. 87–88.

107 The Collectif Égalité is an anti-racist organisation set up in France in 1998 by a Cameroonian academic, Calixthe Beyala. The Collectif asked citizens to refuse to pay their TV licenses until a quota for the appearance of Blacks in French television was established. Although no formal quota has ever been set, there has been an increase in the visibility of Blacks since her complaint.—Ed.

108 Alain Griotteray (1922–2008) was a paratrooper in the Second World War and a Right-wing Gaullist politician in the post-war era.—Ed.

CHAPTER IV

Islam Conquering Europe

Today, there are officially four million Muslims in France. The real figure is probably higher, ranging between 6 and 7 million believers. Islam is already the second most important religion of France, with a total count of 1,430 official mosques. Its practitioners are young, while practicing Catholics are elderly. Given our current demographic trends (the constant and uncontrolled flux of migrants as well as the higher birth rates of Islamised populations), **unless something is done, Islam is bound to become the foremost religion of France by 2015**. France is already home to more Muslims than Albania and Bosnia combined.

In the EU, it is estimated that the number of Muslims has already reached 15 million. That figure is on the increase in all member countries.

Nowadays, claiming that 'France has absolutely no chance of becoming an Islamic republic, nor even a Muslim country' (which is less likely to happen) is as bold a statement as claiming, back in the 1980s, that Germany had no chance of reuniting or that the USSR could not collapse nor Communism disappear, or asserting in 1999 that the Luftwaffe would bomb Belgrade despite the German Defence Minister being a Leftist and a pacifist.

The Islamisation of Europe is Unacceptable

None of my words will convey any hatred towards Islam, even if the latter does not always practice reciprocity. However, I do consider Islam to be both a very serious threat and **an enemy**, since this conquering religion is conducting a massive and conscious settlement effort in Europe. One does not despise the enemy, one simply fights him. And when one attempts to get

to know the enemy, one does not sink into the naivety of today's intellectuals, who consider Islam to be tolerant without ever having studied it. Furthermore, **one can easily have values that are close to the enemy's**. His inimical aspect stems above all from what he imposes when invading. We could, not unlike Islam, fight or bemoan the materialism and rugged individualism which plague the West, but still consider the settling of Islam on European soil to be an act of war, one that is in accordance with the rigorous teachings of the Qur'an. The warning issued by Carl Schmitt[109] applies perfectly to all those Europeans who are naive and tolerant of Islam: 'It is not within your power to decide who your enemy is, for the choice is his. Declare him to be your friend all you want, once he decides to be your foe, you will be left helpless.'

* * *

Contrary to the opinion of Islamophiles, Islam is not merely a 'universal faith' like Christianity, but a civilisation community (*ummah*) looking to expand. The implicit aim of Islam is very simply the conquest of Europe on both a religious and ethnic level, as stipulated in the Qur'an. We are already at war. Although Westerners have not yet understood this, the Russians already have. **For Islam is completely incompatible with the European spirit**, regardless of whether it brings transcendental values and proposes an individual and collective doctrine of life, one whose higher and intangible standards are binding to believers and give meaning to their existence (being the complete opposite of the disenchantment and materialistic dryness that afflict Western modernity), whether it appears to be 'archeofuturistic' or whether it opposes the pathological excesses of egalitarianism (including feminism and homosexuality). Its massive introduction into Europe would disfigure European culture and cause more damage than Americanisation

has. Through its open dogmatism, its lack of Faustian spirit, its fundamental negation of humanism (which is to be understood as the autonomy of human will) in favour of absolute submission to God, its extreme rigidity regarding both obligations and social prohibitions, its theocratic merging of civil society, political state, and religion, its absolute monotheism, as well as its profound reluctance towards allowing free artistic and scientific creation, Islam is irreconcilable with traditional European mental traits, which are all fundamentally polytheistic.

Those who believe that Islam could ever be Europeanised, adapt to European culture, or accept the notion of secularism are making a terrible mistake. By definition, Islam knows no compromise. Its essence is authoritarian and warlike. It is *the* religion of desert peoples. Europeans, who were all initially pagans, have succeeded in paganising Christianity and transforming it surreptitiously into polytheism, something which is especially true of Catholicism. This cannot, however, be achieved in the case of Islam, since this religion is much more intransigent. Europeans will either have to submit or surrender power. In other words, two risks arise from the colonising introduction of Islam into Europe: disfigurement or war.

At first, the discourse of Islam in Europe is bound to be relatively tolerant. Muslim leaders claim to ‘respect the laws of the Republic’ and secularism, both of which are completely incompatible with the Qur’an, since the latter could never tolerate anything but Qur’anic law itself, a law that it equates to civil legislation. Therefore, all of this is but a lie, a form of deception that is part of the ‘strategy of the fox’ which Machiavelli touched upon.[110]

In both France and Britain, some are already demanding a special law for Muslims. Parties are about to be created in order to assert these claims. As

discussed below, **Islam never reveals its intentions openly to those it considers its enemies, meaning to us, the infidels: it views such deception as its theological and moral obligation.**

Secondly, as a result of the ever-increasing numbers of Muslims (owing to the demographic differential, the constant immigration flows, and even indigenous conversions), Europe will be declared a 'land of conquest' by Islam, which will represent a radical reversal of the historical trends witnessed during the past centuries.

Islam shall retaliate for both the Crusades and the humiliation of colonisation, resuming its great movement of expansion.

The Intolerance and Ruse of Islam

The very essence of Islam is one of *intolerance*. Its logic is highly Machiavellian and involves the dual use of force and cunning. It resorts to trickery when Muslims are weak and few, becoming forceful only when their dominance begins to prevail.

Among Afro-Arab immigrants, Islam is thus not thought of as a religion whose essence is spiritual (since its moral precepts are rarely followed), but as an ethnic tool of vengeful self-affirmation directed against Europeans, who are often labelled 'Crusaders'. Islam even surpasses Christianity (a currently weakened religious system) in being *the* religion of compulsory revelations of truth, and with an ever-blind good conscience, always believes itself to be within its rights, and justifies all the acts which it commits in the name of territorial expansion and the glory of Allah, including those of abuse.

All those naïve European defenders of Islam make the mistake of not being knowledgeable about the Qur'an and interpreting it as if it were a 'sincerity pad', a globally logical text, whereas in actual fact, it is a 'multi-speed' text abounding in flawed interpretations.

‘Tolerance and brotherhood among religions, freedom to choose one’s faith’ is what the Qur’anic precept of ‘no coercion in religion’ (Surah II, verse 256) seems to stress. Other verses emphasise the rejection of all fundamentalism and fanaticism: ‘Islam is the community of the middle path’ (II, 143), or ‘no violence in religion! The truth is sufficiently distinguishable from error ‘(II, 257). Islam also claims to be committed to compassion and the forgiveness of sins in ‘one must repel evil with good’ (XLI, 34 — XXIII, 96 — XII, 22), and even champions humane treatment towards the enemy, which would require every Muslim to rescue him (IX, 6). These verses are blatantly contradicted by fourteen centuries of Islamic behaviour, a behaviour which **always harbours a predilection for violence whenever the balance of power is favourable**, ignores forgiveness and compassion, and eradicates or submits other religions to its will both in ghettos and in the territories which it conquers, where it tolerates neither polytheistic pagans nor atheists.

These peaceful verses are but a ruse. Theologically speaking, they are invalidated in the Qur’an itself by the warlike verses that were written at a later time, including those found in the fourth Surah, which we will return to further on.

Almsgiving (*zakat*), which is the third ‘pillar of Islam’, differs radically in its essence from Christian charity. The latter is both universalist and altruistic, something that seems naïve to a Muslim. Although the Muslims and their allies, through pure propaganda-like deception, attempt to convince others that the Muslim form of alms is a charitable and philanthropic imperative that supposedly demonstrates the humanistic and pacifistic spirit of Islam, nothing could not be further from the truth.

Zakat only concerns the *ummah*, the community of believers. A Muslim has no obligation whatsoever to give alms to Jews and Christians in need or

to rescue them in any way. As for practicing charity towards pagans or atheists, such acts are considered blasphemous. In this conquering, intolerant, and warlike religion, the significance of charity is by no means based on pity or on 'loving one's neighbour'. According to the Qur'an, it is motivated by two considerations: first of all, one is expected to show solidarity towards those members of the *ummah* who are in need, thus strengthening the community; and secondly, every Muslim is expected to learn that he is not the owner of the property currently at his disposal, and that it is all merely a loan granted by Allah to illustrate his power and to spread Islam to all parts of the world, either through conversion or through iron blades.

It is therefore out of the question for a Muslim to help human beings in general. The infidel is unworthy in the eyes of this implacable monotheistic religion of revelation. One will have noticed that the Red Crescent only helped Bosnian refugees and Kosovar Muslims during the Balkan war, remaining totally indifferent to the fate of the Croatian Catholic and Orthodox Serb populations stricken by it, while the Red Cross made no ethnic or religious distinction, a fact that the media obviously hushed up.

On the whole, **the only time when Islam practices a policy of peace and apparent tolerance is when it is in a position of weakness and when its followers are in a minority**.

* * *

Many Muslim countries, including Saudi Arabia, completely prohibit the building of a church on their territory. The practice of Christian worship is forbidden to the foreigners stationed in those countries. In most Muslim lands, the entry or residence of Christian priests is virtually impossible. All proselytism is forbidden, under penalty of immediate expulsion. In Europe, Muslim proselytism (mosque construction) is encouraged and funded by the

public authorities, whose secularism is synonymous with naïvety. However, the rule of *reciprocity* which governs international law is totally flouted. To their own disadvantage, Europeans are in full agreement with this rule of 'two standards, two measures', which, in the eyes of Muslims, betrays both weakness and resignation while simultaneously encouraging, legitimising, and justifying their movement of ethno-religious conquest in Europe through *divine voluntate*.

In the spirit of Islam, the fact that Europeans do not demand to be given the same secular neutrality and the same freedom of worship that they themselves grant Muslims in Europe can only mean the following: 'Europeans know that they are mistaken. They recognise the superiority of Islam and Allah. They bow down to us and admit to being infidels, and it is therefore right for us to turn their soil into a land of conquest.' These exact remarks were made by an Egyptian imam in the Cairo daily *Al-Ahram*.

Europeans are unaware of the very foundations of Islam, including the cynical '**three-stage imperative of conquest**'. At first, the Muslim community, in its minority position, settles in a foreign land and practices *Dar al-Sulh*, meaning 'momentary peace'. This happens because the infidel, in his blindness and naïvety, allows Islamic proselytism on his own soil, without requiring any reciprocity in Muslim lands. This is the stage that we are currently experiencing in Europe and which leads people to believe that a 'secular and Europeanised Islam' is possible.

In the second phase, when the establishment of the Islamic community is confirmed, the imperative of conquest and violence emerges. This is *Dar al-Harb*, where the land of the infidel becomes a 'war zone', either because of an emerging resistance to the implementation of Islam, which must be crushed, or because, now that they are sufficient in number, Muslims no longer require peace and can abandon the prudence that characterised the

early days of the conquest. This phase is the one which we will experience soon enough: we are already witnessing its beginnings.

The third stage is when Muslims end up in a dominating position. This is the *Dar al-Islam*, the 'reign of Islam'. The Jews and Christians are tolerated but reduced to a minority, enjoying at best a lower status (that of being *dhimmis*, or 'protected'), while paying a special tax and being deprived of most civil rights. Polytheistic pagans ('heathens') and atheists are hunted down, and the entire population must comply with the social rules of Islam. Non-Muslims do not stand any chance of benefiting from a leading social position. In Morocco, a land where Christians and Jews were treated with greater tolerance and offered more protection, non-Muslims were still forced to leave after the end of the French protectorate, although no war had occurred there, just like in Algeria.

For many leaders of global Islamic networks today, the aim is to impose the law of *Dar al-Islam* on Europe at some point or another. It is a sizeable project, one of unwavering political will and one that is already taking place. For God has so ordained.

Islam represents **an absolute form of universalism and proselytism whose imperative mission is to conquer the whole world**. It involves the same type of requirement as the 'go teach all nations' principle of Christianity (which the latter has now abandoned), but one that is expressed in a much more aggressive manner.

Following the crushing blow dealt by European colonisation, the 1970s were years of regeneration from the Islamic perspective. However, the time has come for it to counterattack.

Christian proselytism meant to impose a universal faith, but the Muslim one intends to instil a culture, a way of life, and political submission. Spiritually speaking, Islam is less of a religion than **a political and ethnic**

type of imperialism coupled with the will to implement its intolerant civilisation everywhere, a civilisation in which Muslims will dominate all others, just like men dominate women. In Islam, any attempts to separate politics from religion are to no avail, for they are one and the same. The imams who preach in the mosques of our suburbs, the very same ones that living-room Islamophiles have never listened to, openly call for the conquest of French soil and for proselytising efforts towards conversion.

Lately, our General Information Office has noted that some imams do not hesitate to preach the use of armed force. Priests, victims of their own sordid pessimism, have long since renounced any attempts to convert others. In their sermons, they advise the masses instead to 'welcome Islam' as a sisterly religion, as an enrichment to be gained. When one considers the fact that ecumenism has failed miserably with both Protestants and Jews, how on earth would it ever be possible with Islam? It is like the fable of the shepherd who allows the little whelps to enter the sheep pen. We all know what happens when they grow up. Our prelates and politicians had better return to the irreplaceable teachings of good old Jean de La Fontaine.

A Religion of Universal Conquest through Violence

As if attempting to subtly acknowledge the progress of Islam on French soil, one speaks of an Islam of peace, one that is secular and tolerant and one that can be completely dissociated from the violent Islam of Algeria and Afghanistan, and from the kind of Muslim terrorism we experience in Europe itself. This is all only a sham, a classic form of deception historically speaking, since the Qur'an recommends giving Islam a false peaceful image (Surah 4, verse 101) during the early stages of soil

Islamisation through immigration, only to strike and achieve victory at a later time. It is the old tactic of the Trojan horse.

In fact, as stated in the Qur'an, **the very essence of Islam lies in its aggressive and boundless expansion, along with an ethic of violence, intolerance, and exclusion** involving a belief in the inferiority of both women and disbelievers, the practice of legal murder, and more. All this is stated in the Qur'an and has never been challenged by any imam, regardless of whether they claim to be 'secular' through theological perfidy, as does Dalil Boubakeur, rector of the Great Mosque of Paris.

* * *

The Charter of the Muslim Faith in France, which was adopted in December 1994 in Paris, is a monument of hypocrisy, going as far as to declare under oath:

11th Section: 'Islam advocates tolerance and fights against any kind of racism, xenophobia, and discrimination'.

12th Section: 'In essence, Islam is a religion of non-violence' (for a moment there, one would think they are listening to Gandhi...).

13th Section: 'Islam calls for respect and human dignity and rejects all forms of discrimination and exploitation, calling for respect for human life.'

Using its sly cleverness to lull the European mentality, it takes up the views of the human rights ideology and those of post-conciliar Catholicism. As if by coincidence, not a single Qur'anic text is quoted to corroborate these principles. And de facto, the Qur'an preaches the exact opposite.

In his book entitled *Islam, War or Peace?*[111] Islamologist Albert Kehl writes:

> Islamists attempt to keep us in the dark about the texts which they inevitably use to ignite their followers' passions. All that is left is for us to explore the Qur'an ourselves. [...] The very size of the Muslim community in France makes it our obligation to avoid displaying any

> negligence in studying the book to which all Muslims declare their adherence. We must do this in order to determine what can be expected from this religion: the peace that we are told about so often, or the violence that we are already experiencing? [...] If we go back to the sources of Islam, it is the aggressiveness that it has demonstrated from the very outset that constitutes its most striking aspect. Not only was this aggressiveness felt in Arabia, but it spread in all possible directions: westwards to North Africa and Europe, northwards to Turkey and eastwards to Iraq, Iran, and Afghanistan. [...] So as to stir up the Arab crowds and drive them to the point of fanaticism while involving them in operations of conquest conducted in the name of Holy War and not those of peace, it was necessary for Muslim preachers to make use of the commands or indications given by Allah and inscribed in the texts of the Qur'an. It is these very same texts that should not exist in accordance with the sycophants of an Islam of peace.

Allah clearly enjoys the status of a Gott mit uns.[112]

In the fourth Surah of the Qur'an, a fundamental one that is entitled 'Women', verses 69, 70, 71, 74, 77, 89, 101, 102, and 104 (of which I quote some partial content below), put forward the central doctrine of Islam. Its simplistic approach is both confusing and incredibly effective, because it stimulates both the desire for individual happiness in paradise (the principle of pleasure and enjoyment finally permitted by God) and the bloodthirsty willpower of the here-and-now (once again forgiven by God). These two stimulations are the engines that drive the most primal and profound aspects of human nature forward.

According to Surah 4, the central doctrine of Islam is thus the following: for its adepts to gain access to a paradise where all pleasures are allowed, they must conquer the world by violent means, all in the name of Allah. They are to resort to the dual use of brute force and cunning, without ever having to worry about depriving themselves of the earthly pleasure of murder and rape (I am referring to the *temporary marriage* practiced by Algerian fundamentalists, a practice that is provided for in the Qu'ran). The requirements of almsgiving are only valid towards one's Muslim brothers of the *ummah*. Their spirituality can be summarised as being limited to acts of

prostration before a warmongering and jealous God (one which is inspired by the Old Testament) in an effort to find favour with him and avoid his punishments. In the Qur'an, there is **no verse that urges followers to respect the lives of others**. Loving one's neighbour is a completely foreign notion. There is but one duty: **to show solidarity towards the conquering Muslim believer**. Upon realising this, one quickly understands why Islam has been a source of fascination for a number of Nazi folk circles since the 1980s. I will return to this issue later.

* * *

The fundamental purpose of Islam is conquest. Ever since the seventh century, it has been proceeding in spurts, alternating periods of peace with periods of war and setbacks with new advances. What we are now facing is **a crucial new stage of Europe's historical conquest at the hands of Islam**. We can refer to the latter as a religion of absolute submission, obedience, and conquest, where any notions of freedom and of the equal dignity of human beings are strictly forbidden (Surah 4, verse 59). The faithful, otherwise known as the 'prostrate ones', are in a state of pure submission and are mere instruments in the hands of God. They are to obey the orders of the imams, who decide which conquests to undertake, 'God willing' (*inshallah*).

After Muhammad's death in 632, the first wave of Muslim-Arab conquest began. Arabia declared a 'holy war' (*jihad*) at a time when it was neither being attacked nor threatened. However, the conditions were favourable: the neighbouring nations were very weak, thanks to divine providence. What should be noted here is a fact which we are experiencing today, one that is in profound harmony with the Arab mentality: **Islam only attacks the weak, meaning weakened nations**. As soon as it encounters powerful

resistance, or a strong reaction, it bows, declares peace, and hypocritically bides its time, as prescribed by the Qur'an.

Egypt, Byzantium, Syria, Palestine, Turkey, and the Maghreb were in a state of decay following the collapse of the Roman Empire, which had acted as their guardian. Islamic waves began to beat against them with acts of killing, looting, the taking of slaves, and the wreaking of destruction, a devastation which the Arabian historian Ibn Khaldun[113] compared to that of a 'swarm of locusts'. One proceeded to conquer new lands for the greater glory of God, but also with the intention of exploiting them. The Muslims who died in combat were, as a reward, ensured a place in the Paradise of Allah (the 'Garden'), a paradise that is 'populated by virgins and young boys', according to the Qur'an. Fanaticism, anyone? Certainly. But when the Frankish statesman Charles Martel[114] repelled the Muslim invaders north of Poitiers and the Spaniards drove them back to North Africa during the *reconquista*, this fanaticism was to be naturally replaced by fatalism. **Fanaticism and fatalism are the two fundamental attitudes of Islam, depending on the balance of power.**

'Our God, to whom we submit and whose slaves we are, has so decided. Let us bow.' Fanaticism in the face of weakness, fatalism when faced with force. A Muslim never confronts the strong. This explains both the harassment and the juvenile delinquency which characterise North Africans of Muslim culture: when facing a weak, resigned, and deliquescent authority, let us strike! It is a mental structure that is deeply rooted in their culture. A Muslim is both **submissive** (when he is faced with someone more determined and stronger than him) and **a predator** (when the balance of power is in his favour). Let me be clear about this: the word predator is not pejorative in itself. We Europeans have been predators in every age of our greatness and still are so at times, for example when dealing with the Iraqis.

This is why a French peace managed to reign in the Maghreb for over a century: as long as the French asserted and exercised their authority... As soon as the imams detect any weakness in the countries where Muslims live alongside others, it is holy war, meaning conquest and *jihad*, which immediately prevails. The same applies to weakened neighbouring peoples, as it means that God is offering an opportunity for Muslims to attack. This mentality of predatory cunning needs to make use of every chance that presents itself.

During several long centuries following the Spanish *reconquista* and the Crusades, it seemed as if Islam had been knocked out, and the same applied to the Arabs. Europe prospered, exploding demographically. The (badly Islamised) Turks claimed sovereignty over North Africa, of which they took control. This marked the deterioration of Arab-Islamic culture. The Muslim-Arab world experienced a real civilisational decline, which in itself was normal: being accustomed to borrowing everything from the peoples which it conquered (from algebra to architecture, through medicine, science, philosophy, etc.), the Muslim-Arab world was left to its own devices, meaning without any creative possibilities. Islam had to lay low. The Maghreb contented itself with mere raids carried out by the Barbary pirates against the European shores of the Mediterranean.[115]

Indeed, Islam was in decline, but biding its time and keeping its ‘Seven Pillars’, doctrine, optimism, and rigorous Qur’anic teachings completely intact (which embodies the opposite attitude to that of the post-conciliar Church, since the latter is sowing its own self-destruction). Along came European (and especially French) colonisation, initiated both in order to put a stop to the raids conducted by the Barbary pirates and because of the European dynamism which our continent experienced, particularly on the

demographic level. This was made possible by the collapse of the Ottoman Empire, which had ruled North Africa until then.

This was a source of terrible humiliation for both Islam and the Arabs, and constituted a huge blow to their attitude of superiority and their conquering mentality. However, it was a period of fatalism: Allah had willed it so! And in the end, from a Muslim perspective, Allah had not been wrong to allow this European colonisation, as the latter brought forth the creation of infrastructure, schools, health clinics, and so on. Suddenly, it was the Europeans who freed the Muslim-Arab world from its primitiveness, one which it would have been unable to escape on its own. Their demographic trends were given a fresh start thanks to French medicine, which decreased the respective rates of mortality and endemic disease. **European colonialism restored the Muslim-Arab world to its previous strength and thus, unwittingly, gave rise to the second major offensive of Islam against Europe.** This is a dialectical reversal. **We should never have colonised them**. In particular, our colonisation of Algeria was a grave mistake. Without us, they would have wallowed in their weakness, falling prey to bouts of tribalism. We would not have been tempted to bring them to Europe, either. In the eyes of Islam, French colonialism was basically an objective benefit. The Muslims understood that they had to take away their enemy's strength through a semblance of humbleness in order to direct it against him at some point. This is what is happening today. These days, the naïvety of Europeans is immeasurable.

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Through its authority, French colonisation actually weighed Islam down, as the latter is a system which only acknowledges and respects strength, in accordance with one of the principles of Arab culture. In the Maghreb back then, there were no crimes committed by 'indigenous' people, no desire for

independence, no displays of hatred towards Christians and the so-called *roumis*,[116] and no open fundamentalism preached by the imams. Holy war was put aside. There was, however, one crucial fact, one thing that no one had noticed: despite the power of French colonisation and the significance of Western settlement, **no Muslim had ever converted to Christianity** (despite missionary efforts), nor renounced Islam for the sake of materialistic atheism (on the other hand, it is Europeans who are nowadays converting to Islam...). What strength of character! **Resembling the reed in the famous fable, a Muslim will bend but never break, unlike the oak tree, which allows the wind to uproot it.**[117]

Then came the folly of the two World Wars, which were in fact European civil wars, in which the Muslims witnessed the *roumis* fight against each other, while Arab colonial troops were brought in to help defeat other Europeans, namely the Germans, although some Muslims were likewise engaged on the side of Hitler's Germany. They all saw the French colonial power falter after 1940. The beast had turned out to be no more than a toothless tiger. The ideal conditions for them to resume their holy war, the *jihad*, had therefore been met. Fanaticism, which had been awakened by the imams and not by the various separatist rebel movements such as the FLN (who had all been completely manipulated) first exploded in May 1945 in Setif, Algeria,[118] with waves of unprecedented violence perpetrated against Europeans, and soon enough, Constantine witnessed such events in 1947.

Decolonisation was underway. Islam was heading towards recovering the territories once occupied by the *roumis* and conquered after the death of the Prophet, including the Maghreb, the Middle East, and parts of Black Africa. Although it had achieved military victory during the war in Algeria, France capitulated with the Évian Accords.[119] Back to square one. Europeans

departed from the Maghreb, humiliated. Islam had erased its defeat and regained its position. In the eyes of all Muslims, the great European adventure in the lands of Islam had ended in disaster.

Following defeat and reconquering, the time was once again ripe for conquest — as well as revenge — against the former conqueror. 'We must now continue our advance and turn the countries which have humiliated us and attempted to christianise our lands into "territories of Islam".' This is how the imams reasoned and preached. After a period of fatalism, the historic time of fanaticism had returned. What is important to note here is **the extraordinary historical memory of the Muslim-Arab peoples**, who, unlike all the Westerners drowning in materialism and presentism, view themselves as 'long-lasting nations', to use the words of Raymond Ruyer[120] (the same applies under different terms to the Hebrews, the Chinese, and the Indians).

* * *

Then, the time of mass immigration to Europe and France began. Of course, the individual motivations of those who had an interest in coming here were economic and financial. But from the 1960s onwards, political and religious leaders began having ulterior motives. Everyone is familiar with the famous words of President Houari Boumediene, that 'we will claim France through the wombs of our women',[121] remarks which were reproduced and distributed in an FLN leaflet following the capitulation of Évian. As for the imams, they simply encourage the faithful to 'go up' into Europe and especially to France, without ever openly calling for war (the ever-present use of cunning), since the military balance is not in their favour.

As before, the second great march of Islam into Europe has begun along two axes: the one that stretches from the South to the North concerns the

peoples of the Maghreb and Black Africa, while the East-West axis belongs to the Turks. But there are also the Muslims of the Caucasus and Central Asia, who are attacking a weakened Russia. France is the most broadly targeted and the most affected, as we can all see today, but all of Europe is impacted, whether in Iberia, Italy, Germany, or our northern countries. To top up this clever conquest, we have the mass immigration of Pakistani Muslims to England and of Indonesian Muslims to Holland.

For Muslims, this gentle invasion is a true divine miracle, a gift from Allah, one that takes place without any combat. This is in fact the second miracle after the paradoxical benefits of European colonialism.

In their eyes, this settlement activity, involving millions of migrants, devoid of both resistance and fighting and without any defence reflex for them to encounter, is the very essence of the requirements stated in the Qur'an, which tell the faithful to save their strength and gently invade the home of the *infidel* should he ever be foolish enough to invite them in. Also in accordance with the Qur'an, it is prescribed that the Muslims first present themselves in a good light, are affable, and feign submission until a time when they become sufficiently numerous. Indeed, everything was very quiet from the 1960s until the end of the '70s, as the Muslim community was not yet strong enough and was still setting up its vanguards: there was no sign of 'youth' revolt nor of violence, no religious demands, no requirement for mosques, no Islamic schools, and no impassioned imam preachers. It was not until the 1980s when the Muslim community in Europe began (through immigration and births) to exert its pressure and that the aggression and vehemence started.

Oh the joy, what proof of the power and intelligence of Allah this is! Allah disarms the *unbeliever* and transforms the proud Crusader into a sheep, not only persuading him to open the doors of his home without

putting up a fight, but making him hospitably welcome Muslims! The infidels will be severely punished for this imbecilic form of weakness on the day when Islam shall at last reign over their lands. When facing the Muslims, the more weakness one displays on Monday, the more one is despised on Tuesday and the more mistreated on Wednesday.

Of course, the current invasion is all the more powerful and motivated now that Islam's natural endeavour to conquer new spaces is paired up with a legitimate desire for revenge in response to the Crusades and colonialism, as well as with a diffuse resentment against the objective material superiority of Western civilisation, which Muslims confusedly equate with Europe.

Islam is both surprised and fascinated — and therefore encouraged — by the approval that it receives regarding its colonisation and settlement activities, not only from European governments but particularly from Christian churches, not to mention the unanimous media and the intelligentsia, as if they all were 'under the influence' and pretending not to understand. Allah is great: he brings madness upon the enemy. One cannot help thinking about the Roman proverb *'Jupiter dementat quos perdere vult* ' (Those whom Jupiter wills to destroy he first deprives of their senses).

Albert Kehl writes, **'From the European perspective, it is a phenomenon of self-colonisation, the scale of which is beyond comparison with any such process in all of human history.'**

* * *

Faced with the current passivity of the Europeans (who are akin to the sheep of *Eid al-Adha*[122] as they are led to the slaughter), the Muslims are stunned by such weakness and unawareness, and are in silent agreement with what an imam in Créteil said during his sermon in November 1999:

‘This continent is surrendering to us, or it is rather Allah himself who is offering it to us, like a proud warrior who has been transformed into a submissive woman’ (leaflet of the Muslim Association of Créteil). The Muslims are amazed by our weakness, our blindness, and our masochism. They take advantage of this miracle.

The General Information Office has certainly sent these comments to Mr Chevènement, our Minister of the Interior and Religious Affairs. What will he do about it? Nothing. What conclusions will he draw? None. He will simply say that ‘these are just the words of extremists’. However, he’s wrong about this. **At heart, every Muslim is an extremist and a conqueror.**

Islam views us as a once-fearsome civilisation, but one that has been demasculanised and which is decadent, feminised, and homophilic. It therefore proceeds to attack us. And from its point of view, it has every right to do so.

Imams — such as Dali Boubaker, the rector of the Parisian Mosque — encourage our weaknesses so as to urge us to maintain them: these include the unanimity of human rights, the approval of the ecumenism of a decaying Church, egalitarianism, charitableness, and so on. All of this will make us riper for the taking. This is the tactic of secondment, a masked commando, and the clever strategy of the cobra, as recommended by the Qur’an.

Nevertheless, fanaticism and intolerance do sometimes surface in Dalil Boubaker’s statements. This was the case in his response to the remarks of Cardinal Poupard,[123] who dared to suggest that Islam was a problem in Europe. And at no time do the so-called ‘peaceful’ and ‘pro-secular’ imams and rectors mention the hateful verses of the Qur’an, nor do they rebuke and challenge the preaching of extremist imams and the vengeful articles

published in Islamist journals and circulated throughout the entire Muslim community. **In its periods of conquest, Islam always holds a double discourse and keeps two irons in the fire.**

* * *

The next phase of this conquest is easy to predict. The settlement period has come to an end. The consolidation period is beginning (through new arrivals and in cradles). Unless something changes soon, Islam shall become the foremost religion practiced in France. First, hundreds of municipalities will fall into the hands of Islamist parties, who will demand almost complete exterritoriality[124] and the application of Sharia law. The logical result is the gradual conquest of our legislature. Make no mistake about it, my words do not relate to catastrophism, but to realism: **the goal of Islam in Europe is the gradual claiming of political power and, initially, the medium-term establishment of an Islamic Republic in France.**

The goal has almost been reached in Bosnia and will soon be accomplished in the Kosovo area, thanks to US complicity.

By granting the Muslim conquest of Europe its silent support — in order to neutralize our continent — the US falls prey to a long-term miscalculation, as it is equally being targeted, particularly through the long-run plan to create a Black Muslim state in America (as demanded by the Black Muslims, as well as Farrakhan, nowadays).

And along with the demographical and political conquest carried out by Islam, a conquest which will take all the non-European communities under its banner, the risk of terrorism is still present. It may end up complementing the growing riots conducted by Afro-Maghrebians (and which Islam covertly encourages). Islamisation will not act as an

appeasement factor with regard to immigrant criminality but will instead lead towards the latter's aggravation. Because this crime wave is an indirect form of holy war (Surah 4, verse 71), which uses the concept of the 'military detachment', in other words that of commandos, to endorse both religiously permissible crime and sacred terrorism. We recently witnessed this through the ransacking and looting which took place in 1998 in the city of Lyons as a celebration of the end of Ramadan. Albert Kehl writes on the topic, 'At the slightest appeal by the imams, this reaction could take on an unexpected scale. [...] The feelings which are exacerbated by our weakness and paired with the contempt that the latter generates can only serve to push numerous individuals towards taking action, with a desire to make oneself remarkable in the eyes of Allah through spectacular deeds. '

This duty to conquer, which includes the use of violence, is taught in the Islamic schools which are subsidised by our public authorities. Our General Information Office never sets foot in such schools, obviously.

* * *

There are of course Europeanised Muslims who are saddened by the start of the civil war, a war whose beginnings are being manifested through these riots and the growing criminality of 'youths'. They understand that **it is a turnaround and an extension — albeit in a different form — of the Algerian War to our soil**. The violence practiced by Afro-Maghrebian youths, whose tendency to declare themselves Muslim is increasing, is but a mere reflection of the impatience that boils within many adults and imams, even if it remains contained for the time being.

But these Europeanised Muslims of good will are helpless against The Book and its binding provisions. Although they resist the temptation to participate in the holy war, there will **always** be others who will try their luck, thus following the orders of the 'messengers', in other words the

imams, and acting in the name of Allah the Almighty. However, even these goodwilled ones will eventually follow suit, if only to avoid sharing the fate of the *harkis*, meaning the collaborators with the infidels and the *roumis*, who were handed over to the executioners and placed under their blades at the end of the war in Algeria.

The genius of the Qur'an does not lie in its religious spirituality — which is virtually non-existent — but in its ability to determine the best strategy to follow towards achieving human geopolitical conquests. It is thus much stronger than Sun Tzu, Machiavelli, or Clausewitz.

Most Europeans are not aware of this fact, especially the Islamophiles and the immigrationists. Admittedly, none of them has ever read the Qur'an nor speaks any Arabic, and none have ever set foot in a Muslim country (except perhaps within the enclaves of Club Med), nor ever lived in a city with a Muslim majority.

For them, both Islam and immigration are abstract, distant, and sympathetic notions. They will soon be disappointed when reality sets in. Albert Kehl asks:

> What does the future hold? A burst of authority which would, for a while, bring back peace, obedience to our laws, and therefore fatalism among the Muslim population, or the continuation of carelessness, renunciation, and humiliation, and the unleashing of fanaticism, which will result in either conversion to Islam or the position of *dhimmis* on our own soil for an indefinite period of time? The only really effective solution, the only one that is worthy of us, the peoples of Europe, lies in the return of the vast majority of Muslims to their country of origin.

I could not have put it better myself. Of course, in these times of ethnomasochistic neurosis, this kind of talk is considered to be diabolical. It is not perverse for the enemy to conquer us, but it is perverse for us to defend ourselves. Well, let's be perverse, then.

Holy War, an Absolute Imperative

The central premise of Islam is **expansion through violence**. *Jihad*, meaning holy war, must be present at all times in the mind of every Muslim, along with the following precaution, which aims to disarm the enemy and explains our current naïvety: submit when you are weak, dominate when you are in a position of power.

Islam is fundamentally permeated by the idea of holy war. The concepts of murder, revenge, extermination, and killing are constant notions in the Qur'an. Those who speak of Islam as a religion of peace and cohabitation are either mendacious or simply unaware. What is happening in Afghanistan or Algeria, meaning those scenes of everyday barbarism, is consubstantial with Islam. In no manner are these acts to be seen as 'accidents' or crimes committed by false Muslims, but rather as savagery which is embedded within the theological framework of this religion. One would have us believe that there is some sort of extreme fundamentalism that contrasts with a civilised form of Islam. Those who claim this forget that even a 'civilised' Islam may at any time become barbaric, simply because the Qur'an is fraught with calls for murder to be committed against the infidels or traitors. The 'thou shalt not kill' concept is unknown to Muslims.

To convince readers that this has nothing to do with fantasy or with malicious accusations on my part, here are some passages from the Qur'an which speak for themselves:

Surah 2, verse 190: 'And within the path of God, you must fight against those who would fight you.' Surah 2, verse 191: 'And slay them wherever you encounter them, driving them out from wherever they evicted you. If they resist you, kill them.'

One also finds there the justification for martyrdom, one of the fundamental bases of Islamic terrorism:

> Should you die or be slain, yes, it is towards God that you will be gathered. Do not consider as dead those who were killed along the path of God. On the contrary, they are alive with their Lord, for this life is but the object of illusory enjoyment. Those who chose to be expatriated or were expelled from their homes, those who were persecuted in My path, those who fought or were slain, they I will enable to enter the Gardens. (Surah 3, verses 158, 169, 185, and 195)

Killing in the name of God is synonymous with the certainty of accessing paradise. The power of Islam relies on simplistic brutality.

I shall next present other verses taken from Surahs 4, 5, 8, 9, 17, 33, and 47, verses which explain the vindictive and murderous good conscience of the *mujahideen* and which assume that every Muslim could someday be asked to become a murderer, all in good faith. Obviously, it should also be noted that the absolutist and conquering aspect of Islam transcends any vision of what is sacred, in an effort to support its own theology. Furthermore, the philosophical and spiritual simplicity of these passages from the Qur'an should be given due attention:

> Believers! Take your precautions, then go forth either in detachments or in mass. Let those who would forsake this worldly existence to participate in the ultimate battle fight upon the path of Allah. Anyone who fights, whether he is slain or victorious, to him We shall give an enormous wage. Do not take any unbelievers among friends until they have entered the path of God. But should they turn their back, seize them and slay them wherever you find them.

One cannot help noticing the complete absence of any sense of honour and the justification of cowardice in the service of a rewarding God.

> Consequently, if they do not remain neutral towards you and do not offer you peace while lowering their hands, seize them and slay them wherever you find them. We have given you manifest authority over them [the balance of power is the only one that counts; in a position of strength, Muslims demand total and absolute submission and domination over others). The believers who remain idle are not equal to those who sacrifice both their goods and their lives when battling upon the path of God.

Through this affirmation of the intrinsic superiority of the *mujahideen*, we can clearly see that **holy war is a permanent** and almost obsessive

condition. The Muslims who go to war and join a campaign are superior to those who are content to practice their faith.

> And when you set off to wander the world, none shall object if you discontinue your endeavour should you fear that the unbelievers might put you to the test: for unbelievers are your avowed enemy, truly!

Triple hint: in a weak position, Muslims can practice cunning and not abide by their religion in order to deceive. Secondly, any ecumenism with other religions is prohibited. The Catholic Church is very naïve... Finally, the duty of Islam is indeed one of conquest.

> And do not falter in the pursuit of the enemy. If you suffer, so does he. The penalty bestowed upon those who wage war against God and His Messenger is for them to be killed or crucified, for their hand and opposite leg to be cut off, or for them to be expelled from the land. Heed these words, believers! When you encounter unbelievers marching in an orderly fashion, do not turn your back. Anyone who turns his back on that day shall face the wrath of God, unless he does so as part of a diversion and comes back to fight.

It is always this dual attitude, this distorted behaviour, and this lack of openness which are recommended to Muslims. **The struggle of Islam is basically a Machiavellian one.**

Fighters and terrorists act in good conscience:

> When you kill, it is not you who have killed them, but Allah himself. And when you attack, it is not you who do so, but Allah. Oh Prophet, encourage the believers to fight. If 20 of them are steadfast, they shall rule over 200 enemies. And if 100 of you remain steadfast, you will dominate thousands of unbelievers.

Islam is imbued with an ideology of aggression, ideally in the form of raids and ambushes: ‘Then, when the sacred months have passed, kill the false believers wherever you find them, capture them and besiege them, and keep out of sight in the ambushes that you set for them.’ This religion is also fraught with a necessity for absolute intolerance, one that is devoid of any pity or openness, and aims to establish the absolute domination of Muslims

as its ultimate goal: ‘And fight those who believe neither in God nor in the Day of Judgement and those who do not adhere to the Religion of Truth, until they pay the tax and are humbled.’

Conquest and permanent holy war are preferable to work, prosperity, and the establishment of a peaceful civilisation.

> You who believe! Undertake a campaign along the path of God. Does this life seem agreeable to you? Is dwelling on Earth preferable to the Hereafter? If you do not join a campaign, God will afflict you with a painful punishment. Whether light or heavy, set off on a campaign and wager your goods and bodies upon the path of God. Those left behind exult in remaining idle, as opposed to the messenger of God, and are reluctant to put their goods and bodies at stake upon the path of God. So let them laugh less and cry more! You who believe! Fight those unbelievers who are close to you and let them find harshness in you!

The authorisation of **conditional murder** is present as well, **all in good faith**:

> And do not slay any person unless you are within your rights, for God has forbidden it. Do not commit any excesses in killing. As for the damned, wherever they may be found, they will be caught and slaughtered [these words are not just a justification of the *fatwa*, in other words an order to kill apostates and blasphemers issued by an imam, but also account for terrorist fanaticism]. Yes, God has cursed the unbelievers and prepared Hell for them. So when you meet those who disbelieve, smite their necks and tighten the tourniquet when you have thoroughly subdued them. Slay all those who speculate!

Those who speculate are those who doubt and who think for themselves. Islam rejects any notion of free inquiry. Its psycho-rigidity is absolute. Unbelievers, apostates, and sceptics are not human beings in the eyes of Islam. They are demonised. As for the infidels, regardless of whether they are Christians or Jews, their fate is that of inferior men. Islam is the only religion that expressly condones slavery, but on the other hand, it is forbidden to make a Muslim your slave.

A Terrorist Tradition

Those who doubt that *jihad*, the holy war, has already been declared in Europe had better remember the communiqué issued by the Armed Islamic Group of Algeria (GIA)[125] on 26 June 1999 and published (with impunity) by *Al Hayat*, an authorised Islamist newspaper with a storefront in London. It is an ultimatum addressed to the Belgian government, demanding the 'release of the martyred *mujahideen* who have been imprisoned and tortured in Belgian jails' (in Islamic phraseology, the word 'martyrs' is used to describe the killers and terrorists who act on behalf of Allah). The communiqué also included the following threat: 'Otherwise, we will plunge Belgium into a bloodbath and set its buildings and churches ablaze.' The intention of a religious war of conquest is clearly expressed.

A few days later, the same newspaper was sent two threatening communiqués signed by the Algerian Abu al-Afghani Amza, amir of the 'phalanx of martyrs' and spokesman of Antar Zouabri's GIA. France was threatened with a 'flood of terror' if it failed to release the *mujahideen* involved in the 1995 attacks[126] and who are currently facing criminal proceedings.

Ever conciliatory and blind to the true nature of Islam and to its ambition to establish itself in Europe through 'holy war', the Belgian and French media have downplayed the significance of these communiqués, while remaining in favour of immigration. For them, it was only the classic 'Free our comrades' demand. It was only meant to exert pressure on the French and Belgian governments so that they would discontinue their collaboration with the Algerian military government. Apparently, they completely misread the ultimatum that the GIA sent to France:

'Our brothers are being tried, particularly in French courts, in an effort to disrupt the current of holy war in foreign countries. The arrests go on, even at the level of our emirs.' In other words, as is clear to all who can read,

France is guilty of preventing the Islamic holy war from conquering its territory. The expression ‘current of holy war in foreign countries’ appears to have left our bishops, politicians, and journalists indifferent. What follows in the GIA communiqué is even clearer. It makes reference to the Afro-Maghrebian terrorist Khaled Kelkal, the Vaulx-en-Velin criminal who was shot dead by the police in September 1995, at a time when he was wanted for his involvement in the unsuccessful attack on the Paris-Lyons TGV:[127]

> Yesterday, the warriors of the *jihad* drew their swords against traitors and unbelievers, bombing the heart of France. We lost Khaled Kelkal, who sacrificed himself to uplift the word of God. God willing, we will continue to strike at traitors and General Intelligence agents in the very same manner, for the glory of Islam. We declare a bloody terrorist wave upon the governments which have repressed the soldiers of the holy war.

These remarks are perfectly in line with the Qur’an. The GIA, like all Islamic terrorist movements (incidentally, the word ‘terrorist’ should be replaced with ‘warrior’), is undertaking a religious and ethnic war to conquer Europe. A minority, meaning a fighting vanguard, openly admits this. The ‘doctors of the faith’ use cunning and hypocrisy to deny everything, while the ever-silent majority of Muslims endorse these actions implicitly.

This blind and brutal intolerance is identical to the one that Spanish Catholicism once developed against all those American Indians who refused to convert, even though the Church was not unanimous at the time and many condemned the fate to which those Indians were subjected.

The difference between Islam and ancient Catholicism is that, unlike the Crusaders who fought head-on and ‘waged battle’, the *mujahideen* are authorised by their moral precepts to strike from behind. In their eyes, effective cowardice is preferable to the often ineffective ethics of honour. This is the strategy of the snake, not that of the lion. The backstabbing,

attacks, rapes, random massacres, and *fatwas* entwine with the denials, false condemnations of violence, and oaths of innocence and tolerance to constitute the techniques for the expansion of Islam.

* * *

'The end justifies the means' was Lenin's precept,[128] and the same applies to Islam: '**All means are acceptable as long as they serve our God, who stands at the forefront of our race**'.

So far, luck has been smiling upon Europe, because both technically and strategically speaking, Islamic terrorists have mainly been recruited from among Maghrebian nationals, who tend to make poor professionals. However, this may not always be the case in the future, since the Islamist movement is bound to call for the involvement of fanatical Pakistani, Iranian, Lebanese, or Afghan 'warriors', all of whom are much more efficient than their Maghrebian 'brothers'.

Throughout the course of history, Muslim monotheism has been spread through martial aggression much more than through spiritual conversion, even more so than in the case of Christian monotheism. Today, we are faced with a renewed form of martial aggression which does not take on the shape of a military invasion, but that of a forced colonisation 'from below', one that is achieved both through the progressive occupation of our lands and through demographic penetration.

As European States Yield to Islam

Just like other European states, the French government has been yielding more and more to Islamic law. Long before the Council of State decreed the legalisation of the *niqab*[129] in public schools, the 'Montcho decision' of 1980 stated that *polygamy was not contrary to public order*.[130] This

constitutes an irreparable breach in the Civil Code and a sign of decay afflicting the major Republican 'principles', the very same principles that have been repeatedly invoked with a trembling voice ever since they were left in tatters. In the Île-de-France district, there are officially 15,000 polygamous men living with their wives and offspring, 80,000 people in total. Of course, all these little families reap social security, free health care, family allowances, you name it. The French government would not tolerate polygamy among non-Muslims, but Muslims, on the other hand, do enjoy this exorbitant privilege, especially if they happen to be foreigners.

Although the above-mentioned ruling was annulled in 1994, this was to no avail: officially, there are 230,000 people living in France in a state of polygamy, without incurring any risks. In an issue of *Le Figaro Magazine* published on 30 January 1999, the Family Allowance Fund of Marseilles mentioned an African father who, thanks to his three wives and 20 children, enjoys 42,000 francs in public aid. The French finance their own demographic submersion and heartily fund their land's invasion at the hands of Islam.

The agreement that was signed with Morocco in 1981 enables Islamic law to be officially applied to the 400,000 Moroccans living in France in matters of marriage, repudiation, and kinship. Similar agreements were concluded with other Muslim states in order for their expatriate nationals to remain under the control of their motherland. This proves that, **in the eyes of Muslim states, even second or third generation immigrants are not expected to integrate into the French or European community, but rather to settle in Europe and serve the purposes of religious and ethnic colonisation.**

With utter impunity, the ritual slaughter of sheep that takes place during the festival of *Eid al-Adha* and on other occasions violates all French and

European regulations (the decree of 1 October 1997). In a completely illegal manner, a document released by our Ministry of Interior Affairs (13 March 1998) allowed those wild slaughtering sites, euphemistically referred to as ‘exempt’, to benefit from an ‘exceptional status’. As for Brigitte Bardot,[131] the courts of the Republic — pardon me, I mean those of Ubu Roi[132] — found her guilty of racism because she protested against this illegal slaughtering of sheep, a fact which constitutes a blatant denial of justice.

Many municipalities and numerous prefectures, as well as the Social Action Fund (FAS), all subsidise Islamic associations and mosques, even the most fundamentalist and anti-Republican ones. Alexandre Del Valle, author of *Islamism and the United States: An Alliance against Europe*, stated:

> The pro-Iranian Association Voice of Islam, which organised protests against Salman Rushdie, received a subsidy of 400,000 francs from the FAS. The FAS thus distributes a billion francs annually to more than 4,000 immigrant aid associations. Among other things, these associations provide courses in Arabic or in Islamic religion, in addition to organising trips to the migrants’ countries of origin, and even some to Mecca.

As for Ségolène Royal, our Minister of Universities, she stated in October 1999 that it was much more desirable for students to learn Arabic as a second language than to study Italian, Spanish, or German. Such submission has left even the imams in total disbelief. This is not the first time in history that a colonisation process has won the complicity of those being colonised, but the fact that this complicity has also taken on a formal aspect is probably unprecedented.

It gets worse, however. We are beginning to witness the Republicans, stricken by Stockholm syndrome, questioning not only the principle of

secularism, but that of the religious neutrality of the state as well, which does not advantage and benefit anyone but Islam. We shall cover that later.

* * *

European governments display an attitude of suicidal naïvety towards the integration of immigrants, especially in the case of Muslims. A recent example of such behaviour comes from Great Britain. While the British Army's rate of immigrant recruits, including Muslim individuals, did not exceed 1 per cent at any point, the Labour government led by Mr Blair launched a major campaign in January 1999 to encourage the recruitment of both Blacks and young people from the Indian subcontinent, in an effort to increase their presence in the British Army tenfold or more. This is their declared objective, which is being carried out to 'promote integration'.

So as to motivate them to enlist, meals are being provided which don't include pork or alcohol, and praying areas are being made available in the barracks and vessels in order to enable them to pray...five times a day! This does not even happen in the armed forces of Islamic countries. 'Fasting will also be allowed, unless the soldier is given a military mission requiring sustained attention and considerable physical effort', the new regulation specifies.

Unsurprisingly, Dr Ali Abd al-Hamed, lecturer at the Islamic University of London, commented enthusiastically on these measures. His words appeared in the *Al Quds Al Arabi* newspaper, published in London and funded by fundamentalists, in which he made use of unique sophistry:

> British Muslims support these measures, as they promote integration. If the British Army were to fight a Muslim country, it would be easy to argue that such wars are not motivated by religious differences. The purpose of such a conflict would not be to combat Islam, but to protect the safety and order of this country.

When one sees the opposition of British Muslims to the participation of the RAF in the bombing of Muslim Iraq, it is doubtful that a Muslim pilot would ever agree to obey such orders.

These measures could only serve to weaken the British professional army, which happens to be among the most efficient in the world today. Attempting to apply communitarianism — meaning tribalism — to any military forces is an illusory endeavour, as it breaks any and all cohesion. Every army already constitutes a community, as Clausewitz[133] pointed out: if it ever becomes multiethnic, its effectiveness will automatically be reduced.

Secondly, on account of its very nature, Islam is thought of as a 'warrior religion', one that is based on the logic of solidarity between Muhammadans and on the exclusion of non-Muslims. Any coexistence of Muslims and non-Muslims within a single army framework is, in the eyes of Islam, an absurdity. The young Muslims who will be enlisted in the British Army will not join it out of patriotism, but for merely economic reasons pertaining to job security and, from an active minority's perspective, for the sake of infiltration. Nevertheless, contrary to the blatantly insincere claims of Dr Ali Abd al-Hamed, if one were to assume that Britain would ever carry out military operations against a Muslim country, a British Army with a significant Muslim minority would not be manageable. It's all part of the process of subtle infiltration and of the colonisation of Europe being conducted by Islam and its peoples.

When the Republic Relinquishes Its Own Secularity

In France, the noble-mindedness that is displayed in the face of the conquering Islamic threat is confusing. Imitating what is happening in Great

Britain, the Republican authorities in France do not hesitate to abandon their sacrosanct principle of secularism so as to promote the establishment of Islam.

A perfect example of the naïvety of our public authorities, who jump into the lion's den without a moment's consideration, is found in the proposals of Roger Fauroux, former Minister and Chairman of the High Council for Integration (HCI). His position is explained in *Libération* (5 June 1999):

> The amendment of the 1905 law regarding the separation of Church and state is what Roger Fauroux proposes in his revolutionary standpoints, all in order to promote the emergence of a French form of Islam. This would include the establishment of places of worship and the training of imams. [...] The HCI would thus comprise 20 members instead of the current 9, and open itself up to several personalities of Islamic culture.

Following this logic, the Republican principles of secularism, religious neutrality, and the relegation of all faiths to the private sphere are bound to be violated. In their integrationist and immigrationist mania, Socialist Republicans deny the very foundations of their own ideology, embodied in the separation of Church and state. The latter (or rather the citizen-taxpayer, whether atheist or Christian) is forced to finance the 'creation of places of Islamic worship' and ' the training of imams'! Jean Jaurès, Clemenceau, Émile Combes, and Jules Ferry[134] would turn in their graves at the mere thought of this. Their descendants, today's Socialists, would strike them as the worst type of obscurantists and the vilest kind of reactionaries. Expecting the secular Republican state to fund the most theocratic religion in the whole world mirrors irremediable decadence. What a pathetic implosion of the principles and utopias of the French Republic this is!

What would those people say if someone allowed themselves to propose that the government should build churches and pay priests in order to counter the crisis which has afflicted the Catholic vocations!

Therefore, what is being proposed here is in complete violation of the principle of equality, namely that the state should abandon its impartiality and grant official privileges (which immigrants already enjoy at the expense of our native population) to Islam, the very religion that represents the highest possible threat to the French Republican state. The Republic is digging its own grave, as if it had decided, a hundred years too late, to express its agreement with the followers of Charles Maurras,[135] who accused it of being a 'whore' at the time.

The fact that the HCI is considering the option of granting privileges and prevalence to Islam is reminiscent of the 'suicide' committed by the Republican state in June 1940, when it established the Vichy regime. Whenever an enemy threatens and attempts to dominate it (Hitler's National Socialist Germany back then or the Islamic colonisation process today), the Republic follows a logic of submission, one that almost plummets to the level of prostitution, thus relinquishing its principles and surrendering.

Mr Fauroux and the HCI bounce off the following principle: in order to 'integrate' the excessively problematic Muslim immigrants, let us construct a 'French Islam' on the basis of the utopian concept of a secular and tolerant Islam and absorb the beast in order to prevent it from devouring us. This will not stop it from devouring you, rest assured. By adhering to the above-mentioned principle, you will have financed the cost of the rope which they will hang you with, gentlemen, to use the words of Lenin.[136] **Through some perverse effect, the path of integrationism thus leads straight to the most dangerous form of communitarianism.**

The creation of state-funded mosques and the existence of imams employed by the state, meaning the relinquishment and forfeiting of the most fundamental laws of our Republic and Constitution, will not render Islam 'Republican' or 'French' in any way, since Islam is by essence cynical

and warmongering. Unlike what the ruling Socialists think, this will not prevent Arabia, Algeria, and all the other Muslim countries from continuing to fund and control Islam in France. Sun Tzu once said, 'Helping the invaders and assuming that one could coax and control them is akin to the behaviour of a bird which gullibly hopes to charm a cobra with its singing.'

It is not unlike Justine, the stupid heroine of de Sade: 'Violate me, sir, violate me, cause me great pain, I beg of you. Thus will you not be tempted to kill me'. Similar to the Catholic hierarchy, the secular and Republican French state has fallen prey to Stockholm syndrome, the syndrome of the defeated. Let us open the door and allow our enemy to enter. How pleasant it is to be vanquished and brought to one's knees in the hope of not being slaughtered.

The delusions of Mr Fauroux and his HCI are informative on one level at least: **unknowingly, French Republican politicians are laying the foundations for the establishment of a theocratic Islamic state in France.**

* * *

As it gains in demographic strength and the conversions in Europe multiply, Islam is gradually moving on to the second phase of its offensive, which is already guaranteed to be the second-largest religion practiced in France. There are several harbingers for us to worry about. Having demanded equality of treatment, Muslim leaders, supported by their countries of origin, now demand **privileges and are, above all, beginning to ask native Europeans to abandon some of their traditions and customs which are deemed offensive to Muslim dogmas.**

The proliferation of 'lawless zones' in the suburbs of Lyons, Paris, Marseilles, Lille, and Strasbourg, and in towns with a large immigrant majority (Roubaix, for example), is fuelling the wild and illegal

development of Islamic regulations, which are increasingly being imposed on the entire population, whether Muslim or not. To escape social ostracism, more and more French women are practically compelled to convert to Islam.

According to Alexandre del Valle's investigations, miniskirts, alcohol, and pork are frowned upon and are beginning to disappear from the market (pork is becoming increasingly rare even in school canteens). With impunity, foreign imams conduct illegal marriage ceremonies under Islamic law, while Muslim judges (*qadis*) administer justice through Sharia-inspired and immediately applicable verdicts, in complete violation of the Civil Code.

Paralysed and complex-stricken, the public authorities and the media encourage this movement. Public television stations dedicate significant efforts to covering Muslim holidays, while Orthodox and Catholic feasts are neglected. In the publishing sector, at the cinema, and on television, one would not even think of criticising (much less attacking) Islam, while inculpation and insults against traditional Catholicism are perfectly acceptable.

An even funnier fact: any macho discourse, anti-gay rhetoric, and anti-pornography statements stemming from Muslim religious authorities are greeted by the awkward silence of the anti-reactionary and progressive political Left.

The emancipation of women is considered of little importance compared to the expansion of mosques. Would Simone de Beauvoir approve of this? Both feminist figures and gay associations are careful not to target Islam nowadays!

All associations of Islamic cooperation only support Muslims, something which none would ever dare complain about. Imagine the scandal should

Christian groups practice such discrimination. The National Front charity of Pastor Blanchard[137] is forced to present itself in a good light and show that it is equally willing to help Muslims and immigrants.

Islam is gradually engraving itself into the minds of the intellectually bewildered European elites as **an untouchable element of sacredness**. Just like any other totalitarian dogma and exactly as Communism did, Islam practices **a threat strategy**, one that is based on the absolute certainty of professing the Truth and representing Goodness. But it is also rooted in **a strategy of non-reciprocity** based on an ironclad good conscience.

The Politicisation of Muslims and the Danger of an Islamic Party

Despite their growing numbers in Europe, Muslims have minimal political representation. This is due to the fact that their turnout is low, that few of their candidates are chosen to run for office, and that the Muslim elites are not really mentally prepared to participate in a democratic electoral system.

But rest assured, they are biding their time, and all of this will change thanks to the blessings which they are granted by the naïve indigenous European politicians who, either as a result of political interest or of idealism, have chosen to fling our immigration door wide open and are now set to do the same with the gateway of political representation. Muslim demographic growth in France foreshadows the near-future establishment of Islamic political parties and the birth of an Islamic political class that will mount an assault on our institutions and claim an increasingly large position among the elected members of our 'national representation'.

Claude Gérard Marcus, Deputy Mayor of Paris and Member of the RPR party, stated in *Le Figaro* (13 February 1999), 'The fact of having an increasing number of French Muslims assume electoral responsibilities is a

desired prospect'. Unfortunately, if things continue at the current pace, that's exactly what might happen. And should the process gain in intensity, Mr Marcus will no longer find it so 'desirable', for a number of reasons:

1. Muslim candidates might be elected, but they will not become any more politically integrated or willing to play by the rules and serve the 'interests of France'. They will, above all, **represent Muslims** (and all those who, through immigration, assimilate into this group even without being religiously active). They will first attempt to gain favours, privileges, and exemptions which would be particularly beneficial to Islam as well as to the general immigrant community, as already experienced in England, where an Islamic political party has been created[138] and is making demands that breach the legal code. All those with a childlike mentality will face disillusionment, regardless of whether they belong to the ranks of the Republicans or to other representatives of secularism. The purpose of these elected Muslims will be to create a breach in French public law by granting Islam a special status, unconstitutionally of course.

2. Given the growing number of Muslim and/or immigrant populations and account taken of their increasing voter turnout (which does not reflect their 'integration', but rather their politicisation), one should fear the possibility that either one or several Islamic parties will gradually acquire a very significant position on the political scene. The French of immigrant origin would no longer vote for the Left as they currently do, much less for the Rightist RPR party of Mr Marcus. Instead, they would opt for the given Islamic party or parties.

3. It is naïve to believe that Muslim politicians would ever join our various existing parties. They would be tempted to band together in

proper Islamic groupings, since this would increase their chances of being elected by the members of their own religious community. And even if they did fan out into the different parties of our political Left and Right, they would still be tempted to create their own lobby to influence those parties' programmes.

4. One or several of those Islamic parties would first begin by attempting to create a state within our state, a Muslim sphere in our society. Then, due to the very nature of Islam, they would strive for the establishment of a theocracy which would combine political, social, and religious aspects — a theocracy that would not, once powerful enough, tolerate any other law on its territory but its own. As the number of Muhammadans and self-declared Muslims grows, we will gradually witness the rise of leaders who will demand the application of Islamic law on French soil. Many Islamic leaders have already considered this option when preaching or writing.

With an astounding naïvety, the above-mentioned Mr Marcus wrote, 'The kind of communitarianism which would require each minority in our national assemblies to be allotted a representation which would be proportional to its size is not to my liking. Such a provision would be contrary to the Republican spirit.' However, in complete divergence with the 'Republican spirit', laws in which quotas are assigned to certain sexual or ethnic groups are already being passed. Tomorrow, Muslims will also require their own **political quotas**.

1. The French-Muslim politicians of immigrant origin will first of all attempt to **exert all possible pressure** aimed at giving French and European foreign policy a pro-Islamic and pro-Arab direction (which

in itself is neither good nor bad, but may not necessarily correspond to our interests and could compromise our independence). Secondly, they will strive to open our borders even further to Muslim nationals, and thus naturalise an ever-increasing number of Muhammadans. One should note that, based on the logic of Islam, which is as national as it is religious, Muslim politicians will not initially feel attached to France or other European countries. They will form the fifth column of their Muslim countries and defend their land's interests at first, just like the Communists were originally the defenders — and agents — of the Soviet Union's policies.

2. **The politicisation of Islam** is becoming more and more visible in France. Integration is losing its appeal while the demand for additional social and religious benefits and privileges is on the increase, in accordance with the communitarian logic of invasion. In this respect, the influence of SOS Racism, a pro-assimilation organisation, is experiencing a decline. Islam does not function as a neutral faith nor as a means to bring Afro-Maghrebian offenders back on track, but as a banner of combat and political protest and, ultimately, as a weapon of war. It is not a weapon meant to be used as an integration tool, but one that would **break with European civilisation and whose interests lie not in cohabitation, but in substitution and destruction.**

3. Muslim political fundamentalism will soon cause human rights fanatics intractable problems. The lower social status of women in Islam , its atavistic intolerance, its rejection of secularism, its anti-Judaism, its restricted freedom of the press and opinion, and so on are all bound to be included in the political programmes presented by Muslims, in one form or another.

* * *

The communitarian doctrine is as inapplicable to Islam as it once was to Communism.

The communitarian proponents of the headscarf and those who call for specific rights to be granted to the Muslim faith and, in accordance with a blurry ‘right to be different’, support a harmonious social coexistence draped in ‘leopard skin’ are completely mistaken, because **Islam is viscerally anti-communitarian and opposed to any and all rights to be different**. Its absolute monotheism demands that it reign unchallenged over every society that it conquers. In the long run, it considers itself intrinsically to be the only legitimate community, meaning the community of believers, which is destined to enjoy the monopoly of both existence and expression on its conquered territories, while other communities can, at best, benefit from the lesser status of being subservient and merely tolerated. From the Islamic point of view, a tribal, pluralist, and kaleidoscopic society is a fundamentally impious one. Its existence is but a transitional phase which aims to achieve the domination of one community — that of Islam — over the other, a mere prelude to the desirable removal or conversion of non-Muslims.

In today’s European societies, Muslim leaders are only pretending to play along in the game of communitarian coexistence by making false secular oaths. But one can have no doubts: in the long term, their goal is to enable Islamic law, the Sharia, to dominate. The acceleration of our demographic history will be quick to convince the sceptics...

From this point of view, our polytheistic, communitarian, and tolerant pagans are proving themselves to be completely blind. They rise against what they mistakenly interpret as Republican Jacobin intolerance, whose adepts they suspect of imposing its assimilationist model. They are against

the worship of the One God and, as such, support the implementation of Islam, but do they know that Islam represents the most assimilationist social and political doctrine in existence? Do they realise that, in this respect, Islam defends the One God more than any other religion does, and that it practices the utter rejection of the concepts of Otherness and Difference that they themselves hold so dear? As defenders of the right to wear the Islamic headscarf in our public schools, are they aware of the fact that the Christian cross, the Star of David, and any other religious medals or symbols that are foreign to the Muslim faith are prohibited in all the Qur'anic schools of France, without the possibility of appeal?

Islam functions according to **the same principle as totalitarian Communism**. Like the latter, whose doctrines turned the proletariat into the only valid community and political party in terms of the class struggle, Islam aims to absorb the entire social and political spectrum. The prospect of a society of 'free communities' is as foreign and unbearable to it — in addition to being incomprehensible to it — as the multiparty system was to Communism. Until the 1980s, the Communists had always stated openly that their aim was to facilitate the dictatorship of the proletariat and to conquer whole societies, following the model set by the totalitarian system of the USSR. Islam has an identical purpose. And as Communism once did, it plays along in the multiparty and freedom of opinion game, but only for the time being. As we know, Communism has already collapsed and the French Communist Party (PCF) is now a social democratic one. However, with regard to Islam, such a downfall and mutation are impossible. Marx was refutable, but Allah is not.

The communitarian idea advocates a hypertrophy of tolerance. Concerning Islam, current communitarian attitudes come across as being similar to the demands of those who were once naïve enough to ask both

the Russian Communist Party and the Eastern European ones to tolerate the presence of liberals at their side. **Communitarianism is a liberal illusion**, one that is based on the following belief: 'We can all get along and live alongside each other.' Well, forget it: the Others do not want to get on well with you, nor are they interested in coexistence. Islam only strives to impose itself, and requires you to either give in or disappear.

The Hypocrisy Displayed by the Defenders of a 'Tolerant and Secular Islam'

As readers will have understood by now, demonising Islam is not my purpose, nor is it to judge its precepts and beliefs. Instead, my aim is to spread awareness of the fact that its extension on European soil can only lead to tragedy. It was once possible to Europeanise the Gospel through the syncretic religion of Catholicism. With Islam, it is bound to result in failure. This faith and its law impose themselves in a highly physical and straightforward manner, just like a boulder.

While the transformation of Judaism into Christianity (through a schism) was only made possible thanks to the involvement of Europeans, Islam's ambition is to achieve victory through the presence of its masses and the use of force, without any concessions or adaptation.

Christianity was a European creation stemming from external influences and based on a melding of Greek, Latin, and Germanic traditions. By contrast, Islam has come to Europe with the intention of replacing one culture with another.

Unfortunately, the intellectuals or politicians who hold forth on the Muslim religion and are favourable to it know absolutely nothing about Islam. They are unaware of its theocratic nature, one that surpasses even that of Medieval Catholicism. In its eyes, the state is illegitimate as long as

it does not comply with the precepts of the Islamic religion. For a Muslim, a neutral and secular public law and a Muslim one based on faith and confined to the private sphere cannot coexist. Muslim theology is based on the scripture revealed to Muhammad by Gabriel, but also on the Sunnah (the deeds of the Prophet) and the Hadith (the traditions surrounding Muhammad's life and the reference texts that complement the Qur'an, whose purpose is to show believers how to behave in life).

The resulting whole creates a true civilisational framework and is the source of all laws as well as the foundation for morality, in addition to setting the rules of daily social behaviour. **Faith and law are inseparable, which effectively means that once Islam becomes the foremost religion in a country, the latter must abandon its legislative customs once and for all and adopt Islamic jurisprudence instead**. Unless something is done and the current demographic trend is reversed, Islam will soon become the main religion of many European countries... It would be foolish not to expect any aftereffects.

Europeans underestimate Islam's determination and power, and therefore its danger. They think of it as 'just another religion', a religion that will become part of a 'nest', as is the case with Judaism and Buddhism. However, unlike Islam, these two religions do not strive for absolute proselytism.

Islam does not rely on speculations, doubts, questions, and abstractions, but on *principles*. By definition, these are intangible. Since Europeans no longer have any principles themselves, they are at risk of becoming victims of Islam while simultaneously being fascinated by it.

To gain the respect of Muslims, Europeans need to counter Islamic principles with equally intransigent ones. They must, above all, avoid displaying any signs of weakness and show no tolerance towards them.

Uncompromisingly, we must all remain determined in our position: **it is not coexistence with Islam that Europe needs to prepare for in connection to its conscious and active minorities, but its future expulsion.**

The 'new evangelisation' that is so dear to John Paul II is but an illusion. With an age average in excess of 50 years, the few priests still present in the cities do not attempt to convert anyone, which can equally be said of those who remain in Algeria in order to socialise and practice charity without any reciprocity, getting regularly slaughtered in the process. Basically, their behaviour is sheep-like.

The jargon or rather the 'marshmallow language' used by Father Jean-Luc Brunin in his book *The Church of the Suburbs, Urbanity: What Challenge will Christians Face?*:[139]

> The Church cannot succeed in everything, [...] but with the support granted to us by men of good will, it must not relinquish nor give up on its quest for possible paths towards a human and fraternal future in the heart of urbanity. The desire to exercise our Christian mission in those neighbourhoods makes it more necessary than ever to identify specific networks and places of belonging. This is where we need to propose meetings with a focus on conviviality, sharing, the deepening of faith, prayer, and celebration.

It does not get any mellower or hollower than this. Undoubtedly, imams never resort to such discourse. Upon hearing these words, they are sure to have a good laugh.

The Church no longer seeks to evangelise nor fight Islam, but instead chooses to socialise and conduct a dialogue with the Muslims... Father Peloux, who resides in the immigrant districts of northern Marseilles, naïvely explains, 'Our social fabric is coming apart. Given the risk of sectarianism, we must promote human relations. The important thing is not the fact of getting people to attend a ritual, but to help them experience change and success in their lives.'

The dedication of these priests is not being called into question. The plain truth is that they behave like social workers when faced with the conquering and cynical wave of Islam, and no gratitude will ever come their way.

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The advocates of a 'tolerant and secular Islam' are either ignorant or simply mendacious, as is the case with Houshang Nahavandi, the former rector of the University of Tehran and the Institute's correspondent, who had the audacity to write the following in *Le Figaro* (30 January 1998): 'As a private faith, Islam can be experienced normally in non-Muslim countries, provided that freedom of worship is respected.' But Islam has nothing of a private faith! Its entire theology aims to eventually force local laws to comply with Muslim faith and to compel the state to submit to the Islamic religion. Navahandi holds a highly hypocritical discourse on this level. He knows very well that Islam is careful to remain a private faith as long as Muslims are but a small minority, but once it gains the status of the main religion, which is likely to occur in France, it demands that private faith become **public and official belief** and that the state promote its practice to the detriment of other beliefs, which are considered to be lesser, and that the country's laws conform to Islamic law, as is the case in Iran. Mr Navahandi continues, 'Practicing Muslims are under no obligation to disrespect the laws of the country that they inhabit.' What fallacy...because they are under no duty to adhere to these laws, either! This eminent Muslim doctor feigns ignorance in relation to the fact that, for safety reasons, the Qur'an advises Muhammadans to respect the laws of their host country as long as they are a small minority. However, this is done solely for tactical reasons. As soon as their number increases, they are to raise their heads and impose the 'law of Allah and the faith of Muhammad' upon the given land. Such is the intrinsic theological logic of Islam.

Referring to the exceptional situation that characterised the tolerant reign of Shah Abbas I of Persia in seventeenth-century Iran, Mr Navahandi states, 'One would be inclined to say that in Muslim countries, displaying tolerance and respect towards other religions, above all Christianity, has often been the rule.' I urge you to disregard this incredible historical anti-truth and simply bear in mind that in today's Muslim countries at the very least, practicing any religion other than Islam is either entirely banned (such as the Arabian Peninsula), or both discouraged and regarded as socially dangerous, similarly to the prohibition of all religions in the former Communist countries.

'The danger does not lie in Islam but in Islamism, a revolutionary and subversive ideology', the author explains, presenting Islamism as a 'perversion', just like Stalinism would have been a perversion of Communism. Yet at no time did he clearly condemn Khomeini's *fatwa* against Rushdie, which does relate to 'state Islamism'. In actual fact, **Islamism and Islam cannot be distinguished.**

We must fight the absurd tendency to assert that ideology and religion are not what they embody objectively, historically, and essentially, but rather what they claim to be from a spiritual angle. Totalitarian Stalinism is the embodiment and the culmination of Communism, while intolerant Islamism is the result and application of Islam. A doctrine is defined by its own application and its own substance, not by its essence. It is not the intention that matters, but the result, especially when the said intent is hypocritical.

Real Islam, once applied, does indeed come down to the tragic actions of the Taliban in Pakistan (who are by no means a 'joke', as Mr Navahandi likes to write), to the fanaticism of the Iranian imams, to the dogmatic and brutal rigidity of all the theocratic regimes of the Arabian Peninsula, to the anti-Christian or anti-Hindu persecution taking place in Pakistan and

Indonesia, to the institutional machismo of the Maghreb, and so on. These are not ‘false religious interpretations of Islam’, as Mr Navahandi claims, but Islam itself.

Islam is the application of the Sharia, and the Sharia is consubstantially dogmatic and intolerant, since **the Qur’an considers intolerance to be a virtue**. This accounts for the fact that it has succeeded in luring a number of European political extremists. Tolerating or protecting infidels and considering them to have equal rights to those of Muslims is synonymous with being an infidel oneself, for Islam is defined through its ‘thinking in absolutes’. Moreover, in the French suburbs where the majority are Muslim, the ethnic French — mostly women, for that matter — are forced to convert to Islam so as to lead a normal life, be guaranteed safety, and avoid social ostracism!

And nowadays, the only reason why the Catholic Church is falling back on its ‘ecumenism’ and ‘openness to others’ and no longer practices inquisitorial intolerance nor calls for universal conversion or Christianisation is that it is experiencing a decline, and the balance of power is not in its favour. Faith gives way to charity, with the latter becoming increasingly secularised and indistinguishable from human rights.

Another skilful hypocrite who attempts to mislead people is none other than Dalil Boubaker, rector of the Grand Parisian Mosque.

In a recent interview, this eminent personality has increased his use of fallacies and untruths: ‘Islam was once the missing link in the great monotheistic family represented in France. Today, its presence stimulates both reflection and the religious fervour of all believers.’ In other words, Islam is going to strengthen the religious fervour of Catholics... Boubaker adds, ‘Judaism has brought humanity the concept of monotheism, Christianity the notion of charity, and Islam that of tolerance.’ Of course,

Judaism did not invent monotheism, which already existed in Pharaonic Egypt, while charity was advocated by most philosophies in Antiquity and by the majority of polytheistic religions. Regarding the idea that tolerance stems from Islam, there is truly no need to dwell on this foul anti-truth. He expands further, ‘The French are familiar with Muslims, just as Muslims around the world are familiar with France. Historically speaking, no two other nations have ever shared such interpenetration’. What a slip of the tongue... Could Islam be a ‘nation’ after all?

As Islamic scholars, Navahandi’s and Boubaker’s role is to lull our distrust using the tale of a tolerant, secular, and culturally enriching Islam.

But Dalil Boubaker, considered the highest Muslim authority in France, recently welcomed the growth of his own religion: ‘There are already two million French people who adhere to the Muslim religion, and this number is on the increase thanks to our youths’... Needless to say, this figure is largely underestimated. The number of Muslims in France (in addition to that of aliens) is very difficult to assess. When interviewed by the journalist Philippe Aziz in 1997, Muhammad Sadaoui, a militant Islamist, stated that there were already **6 million Arabs in France, all Muslim, including 3 million prepared to mobilise.**

I wonder how Mr Boubaker would have reacted if the Pope had declared that the vocation of Catholicism is to become settled in Muslim countries.

Praising the current situation, which the French episcopate headed by Monsignor Lustiger surely does, is utterly suicidal. In the face of Islam, the blindness of the Catholic Church is absolute.

The Political Right’s Christian and Pagan Islamolatrists

It is quite distressing to see people and movements who are miles from belonging to the immigrationist political Left or the mellow political Right enthusiastically advocate the acceptance of Islam on European soil. It seems that even the representatives of a self-declared revolutionary Right-wing movement, the GUD,[140] view Islam with sympathy. And within these circles, becoming Muslim is not uncommon. I myself have met a few people who have converted.

This is both treason and stupidity in their purest form. This attitude is primarily based on the 'Stockholm syndrome', meaning the fact of feeling fascination for the invader. It also relates to admiring the nature of Islam, one that is inherently conquering and intolerant. From this angle, Islamophilic Rightists are much more familiar with the Muslim religion than Christian Islamolatrists or the political Left are, since they acknowledge (and approve of) its intrinsic violence.

These Right-wing Islamophiles also cultivate a kind of 'perverted traditionalism' stemming from their hallucinatory experiences of Evola's[141] writings or from the delusions of René Guénon[142] and Sigrid Hunke:[143] they believe that Islam will bring genuine values that could be used against the materialism of modernity. Why should we seek these values among the invaders, and not among our own and within our European traditions?

The above-mentioned attitude is also based on the illusion that we could succeed in forcing our US adversary to retreat through an alliance with Islam. However, as demonstrated by Alexandre del Valle in *Islamism and the United States: An Alliance against Europe*, the US and Islam walk hand-in-hand in their struggle against Europe, the former in order to weaken and dominate us and the latter in an effort to colonise us.

Through a perverted vision of ethnopluralism, the communitarians of the political Right follow the same blinded approach when trying to organise Muslim communities across Europe in a pseudo-organic manner. They therefore serve the objective interests of both para-Trotskyist immigrationists and conquest-driven imams, and even those of Muslim-Arab countries. With an obvious intellectual dishonesty, they accuse the people who align themselves with the existence of an Islamic invasion of giving in to ‘fantasies’ and ‘catastrophism’. In fact, **the path that leads from ethnopluralism to ethnomasochism and from ethnomasochism to ethnotreason is a very short one**.

These communitarians are the ones who display a tendency to fantasise: they think that Muslims will be grateful for the kindness they have shown them, but on the contrary, the latter despise them for their weakness and consequently mistreat them, without displaying a single sign of gratitude...

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One also encounters some Islamophilic Catholics, like Father Lelong and the Christian traditionalist Arnaud Guyot-Jeannin, which is quite understandable. They assume noble-mindedly that ‘it is possible for the followers of all religions of the Book to get along’. They have probably never given the issues faced by the city of Jerusalem any thought, a city where Jews, Christians, and Muslims fail to find any middle ground. It is in fact the Christians, more than anyone else, who are forced to step aside... They are not aware of the Qur’anic Surahs that declare both ‘Jews and the followers of the Nazarene’ to be inferior and worthy of contempt.

But it is Islamophilic pagans who should be viewed as the most astounding bunch. As a pagan myself, I feel it is my duty to tear their arguments to shreds. The first of these is the following:

> Pagan Europe integrated one foreign religion after another, from Christianity to Judaism, so why not Islam? Syncretism is bound to occur, as it once did with Catholicism. What is more, we will at least not end up being atheistic materialists, dominated by the obtuse cult of money and individualism. What's wrong with a European Islam? Why favour one desert religion over another?

This is a major mistake, based on their historical unawareness of both Islam and Christianity. I have already responded to this argument, but let us return to it: in no way could Christianisation be compared to Islamisation. Indeed, Christianity, especially in its Catholic and Orthodox aspects, was a syncretic construction created by the Europeans themselves using a mixture of evangelical sources and indigenous pagan beliefs and traditions. The Hebrews have never settled in Europe massively enough to be able to impose Orthodox Judaism.

By contrast, Islam is being imposed from the outside, without adaptation, syncretism, nor compromise, supported by a growing mass of alien colonisers. Christianity has not disfigured the character of our inner European culture because it has incorporated pagan sacredness into itself. The Muslim religion has nothing to do with the deep European mentality. Christianity has not hebrewised Europe, because all its rituals and sacred language (Latin) have always been European. This is because Christianity has allowed a truly sublimated form of neo-paganism to subsist through its cult of the saints and the Virgin Mary, one which is quite in line with the European spirit.

However, **Islam is bound to be a cultural factor of Arabisation.** And it could never tolerate any adaptation to the European polytheistic mind. Therefore, unlike Christianity, it will embody **a far more profound and serious deculturalisation factor than Americanism**. A mosque could never be a new cathedral.

As in the case of communitarianism (please refer to the chapter that deals with this topic), the second argument presented by Islamophilic pagans is that every god must be granted his own place in the city, which is in line with pagan tolerance, its intrinsic political polytheism, and so on. Again, one cannot help noticing a serious lack of judgment. The tolerant ones are to tolerate all those who are intolerant and expect to be tolerated in return! In the name of polytheism, we open up to the most monotheistic and monolithic vision of world, in the shape of a Trojan horse. This is **a perversion of polytheism**, which sinks into a sort of intellectual prostitution: anything is acceptable and tolerated, for all religions are worth adopting. It is but a cultural and religious Babel, where, as a result of our ignorance, Islam and its despotic power are to be granted equal status to that of Buddhism, for example.

Undoubtedly, all these Islamophilic pagans do not have the slightest notion of the hatred that Islam harbours for both pagans and atheists.

Finally, there is another reason that accounts for the blind fascination that numerous extremist circles feel for Islam, namely its conquering, unequal, chauvinistic, and intolerant aspects. **They long to find an alternative to totalitarian despotism in it**. They also believe it to be an anti-Semitic religion, or rather an anti-Jewish and anti-Israeli one (does Saudi Arabia not authorise the publication of the *Protocols of the Elders of Zion*?). They thus confuse the geopolitical agreements that have been signed with the Arabs based on the logic of 'keeping everyone home' with sympathy for the implantation of Islam in Europe. In addition to this, they are fascinated by the anti-Westernism of Islam, yet fail to realise that Islam is just as anti-European as it is anti-Western.

These people experience a transposition. They gain consciousness of their own weakness and identify it with the will to power that characterises

others, regardless of the latter's potentially inimical aspect. In short, they invent an unreal form of Islam that they raise to the level of idol, just like many converts have, including Claudio Mutti,[144] Garaudy,[145] Cousteau,[146] Béjart,[147] and so on...

* * *

Blissfully, one swallows whole the pious lies of Dalil Boubaker, rector of the Parisian Mosque, who reassures the good people of France and spews forth the hypocritical catechism of a 'secular and tolerant Islam'. And in the process, one forgets the true face of Islam and its practical objectives (which are neither deserving of contempt nor worthy of criticism *per se,* but simply hostile), objectives against which we should be defending ourselves with the best possible conscience.

One of the constants of Islam is the belief in the intrinsic superiority of Muslims over other people, since the former are the keepers of absolute truth. **As soon as they become a majority, Muslims are granted more rights than others and are to impose some of their laws upon non-Muslims, without any reciprocity. That's exactly what is beginning to happen in France.**

Here's another example, one among countless others: in schools where the majority of children are of immigrant descent, canteens have proceeded to remove pork from their menus. The non-Muslim minority is forced to go without such meat. By contrast, when the Muslims were still a minority, they were treated with tolerance and given the privilege of enjoying special pork-free menus.

Explanation: one would think that this was done for economic reasons and for the sake of rationalisation, and that the commissary of secondary schools only provided a single menu for everyone. However, when Muslim

children were a minority, two menus were indeed available. So what went wrong? Well, here's I was told by the Governor of the northern districts of Marseilles:

> The imams pressured the administration to offer a single, pork-free menu for everyone, with *halal* meat provided even to the non-Muslim minority. Why? Because at his table, a Muslim would never tolerate the fact that someone who does not even share his religious convictions could refuse to abide by the dietary laws of the Qur'an. So the administration gave in. And nowadays, throughout France, whenever the proportion of immigrant children becomes significant, the non-Muslim French must abide by the dietary laws of Islam.

These cases of conquering intolerance are legion whenever Islam finds itself in a strong position. In May 1999, the Italian government in Rome organised an official dinner in the presence of some Iranians. The latter insisted that no wine should be served at the table, even to the members of the Italian government. And the Italians simply gave in! In Paris, as soon as the percentage of Muslims exceeds a certain threshold, Muslim-owned food shops will refuse to sell wine, pork, and alcohol even to their non-Muslim customers. Is it not an excellent technique of territorial implantation (one among many others) and an incentive towards the departure of non-Muslims?

The most extraordinary thing is that the preachers of Republican secularism and sacred equality turn a blind eye to these discriminatory and unequal practices, particularly to those that occur in schools. Faced with the conquering force of Islam, they yield and sweep their principles under the rug. No sooner would the cafeteria of a Catholic school attempt to impose Lent upon its students than our national educational system would prohibit such a practice.

* * *

The warning signs abound: what demonstrates the fact that Islam is already preparing the definitive colonisation of our land, its own limitless development and, ultimately, the dominance of its own laws can be seen in the behaviour of several Muslim associations, organisations, and schools proliferating in France, which are subsidised by foreign countries as well as by our public authorities, and which negotiate all kinds of social and religious privileges from our government. In Britain, a new Islamic party has been created by Pakistani fundamentalists. In Belgium, on 13 December 1998, Muslims of various nationalities elected an Islamic representative body. In violation of all the laws of the Belgian Kingdom, the state has been conducting negotiations with its members, granting them full partnership rights.

In Germany and the Netherlands, as well as Italy and Spain, the same infiltration scenarios are taking place. Just like the above-mentioned Belgian, French, and British politicians, the authorities of these countries know little about the true nature of Islam and seem to lack the slightest understanding of demographics and geopolitics.

* * *

Two Islamic magazines have been launched recently: a bimonthly called *The Medina* (in 1999) and a quarterly known as *Islam in France* (back in 1997), both intended to delude the elites of our political class and to lull their distrust. Not to be outdone, *Le Monde*, the official daily of the politically correct, claimed the following about *Islam in France*: ‘Through its seriousness and the diversity of its contributions, this “magazine of information and Muslim culture” is proving itself to be a necessary benchmark these days’ (19 May 1999).

Yet Islam’s conquering aggression is perfectly noticeable in counterpoint to the soothing speeches presented in these ‘moderate’ magazines. *The*

Medina and its manager, Hakim El Ghirassi, intend to work towards 'being both Muslim and European'. In a highly clever fashion, the magazine allows the contributions of manipulated laymen to be published in its columns, but devotes its main headlines to 'the mosque in the city', using its front page to present the mosque as being the centre of social life in European cities! Also available in Belgium and Switzerland, this magazine publishes four pages written in Arabic at the end of every issue, in which it encourages the 'development of Islamic training centres in France'. As for Islam in our country, the slogan could not be clearer: 'France is a Muslim nation'! The front page of its newspapers and magazines is adorned with Qur'anic verses, all in Arabic.

Both magazines are given the blessings of our 'Republican' public authorities. When one realises how much ardour the proponents of secularism invest in fighting the existence of 'sects', which are easy targets and often completely harmless, their passivity when faced with the expansion of a religion characterised by absolute sectarianism, and one which is utterly hostile to their principles, cannot be explained as being the mere result of fear. In the eyes of Muslims, the Republic multiplies its acts of submission and weakness towards them. This only serves to intensify their war and to encourage them to move on to the aggressive stage of *Dar Al Harb*.

Conclusion: Why Islam Must be Fought and Eradicated from Europe

During the lectures that I have given, in which I have incidentally touched upon this issue of Islam in Europe, young Muslims have accused me of 'visceral hostility towards Islam' and of 'conspiring against Islam'. My answer has always been very peaceful and very determined: yes, I do

harbour a visceral hostility towards Islam, you're right, but I am not attempting to plot against it in any manner, since this would relate to a concealed form of hostility, whereas mine is both honest and open. My critics could not respond to this. One must not try to convince the enemy of one's good or bad faith. Instead, one must instil in his mind the slogan coined by our Ministry of War in 1914: 'They shall not pass'.[148]

To my hyper-tolerant and Islamophilic pagan friends, I say this: paganism is not a philosophy of absolute tolerance. A pagan tolerates only those who respect him and who does not call European civilisation into question. A pagan can live without conflict with Christians or Jews, but not with Muslims.

Moreover, it is perfectly possible to share the values of an enemy that invades you without ever submitting to him. Even though Islam's seductive aspect is no more than an illusion, it comes across as a 'revolt against the modern world', to quote the title of a book by Evola,[149] and that's precisely how it succeeds in winning people over.

Islam is profoundly contrary to the free spirit of the *Homo europaeus*.

109 Carl Schmitt (1888–1985) was an important German jurist who wrote about political science, geopolitics and constitutional law. He was part of the Conservative Revolutionary movement of the Weimar era. He remains highly influential in the fields of law and philosophy.—Ed.

110 In Chapter 18 of *The Prince*, Machiavelli writes, 'A prince, therefore, being compelled knowingly to adopt the beast, ought to choose the fox and the lion; because the lion cannot defend himself against snares and the fox cannot defend himself against wolves. Therefore, it is necessary to be a fox to discover the snares and a lion to terrify the wolves.' From the translation by W. K. Marriott (London: Dent, 1911), pp. 137–138.—Ed.

111 *L'islam, guerre ou paix.* I was unable to find bibliographic details for this book.—Ed.

112 German: 'God with us'. The phrase was frequently used by the German military from the time of the Teutonic Order until the Third Reich.—Ed.

113 Ibn Khaldun (1332–1406) was a Tunisian Arab who is regarded as one of the founders of the discipline of history, and was very influential in sociology and economics as well.—Ed.

114 Charles Martel (ca. 688–741), which in English means Charles the Hammer, was a great Frankish military commander who fought under the Merovingian kings, defeated a Muslim

invasion and thus prevented Europe's Islamisation, and helped to lay the groundwork for modern Europe.—Ed.

115 The Barbary pirates raided European coastlines from North Africa from the sixteenth until the early nineteenth century, primarily to capture slaves for their slave trade. The piracy was finally put to an end by the French invasion and colonisation of Algeria in 1830.—Ed.

116 The name given to non-Muslim European males who resided in the Ottoman Empire.—Ed.

117 This comes from Aesop's Fables, 'The Oak and the Reed'.—Ed.

118 On 8 May 1945, a march by Algerians to celebrate the end of the Second World War and protest colonialism ended in a conflict between the marchers and the French gendarmerie. In the ensuing days, 103 French colonists, mostly civilians, were killed, and there were many rapes and injuries. The French authorities crushed the uprising, killing unknown thousands of Algerians.—Ed.

119 The Évian Accords were signed between the French government of Charles de Gaulle and the provisional FLN government of Algeria on 18 March 1962, ending the Algerian War.—Ed.

120 Raymond Ruyer (1902–1987) was a French philosopher who wrote primarily about the philosophical implications of the discoveries of modern science and his own form of gnosticism. He opposed existentialism and the Leftist trends in the philosophy of his time. He has never been translated into English and is largely forgotten in France today. Faye discusses him at greater length in *Archeofuturism*.—Ed.

121 It has been claimed that Boumediene made this remark as part of an address to the UN in 1974, but no definitive proof that he actually said it has been found.—Ed.

122 This is the Muslim holiday which celebrates the willingness of the Prophet Abraham to sacrifice his son at God's command, which is commemorated with the sacrifice of a sheep.—Ed.

123 Paul Poupard (b. 1930) is a French Cardinal. In an interview he gave to *Le Figaro* on 30 September 1999, he stated that the spread of Islam in Europe was a problem for Christians, likewise citing the relative birth rates of the Muslim and Christian worlds. In 2006–07 he was the Vatican's President of the Pontifical Council for Interreligious Dialogue.—Ed.

124 The state of not being subject to local laws.—Ed.

125 The GIA was one of the main Islamist insurgent groups which arose in Algeria at the start of the Algerian Civil War in 1992, which was triggered by a military coup which prevented the Islamists from achieving power through the electoral process. Responsible for many indiscriminate civilian deaths and some of the worst massacres of the war, the GIA's terrorism eventually reached France itself. The group experienced a period of decline and was finally destroyed in 2004, although a splinter group affiliated with Al Qaeda remains active today.—Ed.

126 In 1995 the GIA carried out a series of attacks on trains in France, killing 8 and injuring over 100.—Ed.

127 France's high-speed rail service.—Ed.

128 Although sometimes attributed to Lenin, this was actually written by Leon Trotsky in his 1938 book, *Their Morals and Ours*.—Ed.

129 A type of black head covering for women which obscures all but the eyes.—Ed.

130 In 1980, the French courts decided in favour of regularising the status of the second wife of a Muslim immigrant under the family reunification law.—Ed.

131 The famous actress Brigitte Bardot has repeatedly written works that are critical of Islam or about the Islamicisation of France, and has been fined on numerous occasions by the French courts for 'inciting racial hatred'.—Ed.

132 *Ubu Roi* is a well-known play by Alfred Jarry written in 1896, and which is regarded as one of the primary precursors of the Theatre of the Absurd. Ubu, the main character, is depicted as the culmination of all of the flaws of modern man, being selfish, cruel, vulgar and dishonest, and manages to become King by murdering his predecessor.—Ed.

133 Carl von Clausewitz (1780–1831) was a Prussian officer and military strategist whose principal work, *On War*, continues to be regarded as one of the most important formulations of strategic theory.—Ed.

134 French socialist statesmen from the nineteenth and early twentieth centuries.—Ed.

135 Charles Maurras (1868–1952) was a French nationalist counter-revolutionary ideologue who was the founder of the Right-wing Action Française.—Ed.

136 Lenin is often quoted as having said, 'The capitalists will sell us the rope with which we will hang them.' However, this cannot be found in any of Lenin's writings or recorded speeches.—Ed.

137 Jean-Pierre Blanchard (b. 1950) is a Protestant pastor and writer who launched the National Mutual Aid Association in 1995. In 2005 he launched and became the President of the Popular Social Action Association (ASP) with the Front National, a charity which helps French citizens in need provided they are not immigrants.—Ed.

138 The Islamic Party of Britain was launched in 1989 by a British convert to Islam and proposed social reforms along Islamic lines. No Islamic Party candidate ever won a seat in Parliament and the party was disbanded in 2006.—Ed.

139 *L'Eglise des banlieues, l'urbanité: quel défi pour les Chrétiens?* (Paris: Ouvrières, 1998).

140 The Groupe Union Défense first appeared in 1968 as a violent French Right-wing student group, and is mainly to be found at the Panthéon-Assas University, a Paris law school. In recent years it has adopted Third Position ideas.—Ed.

141 Julius Evola (1898–1974) was the most important Italian member of the traditionalist school, which is to say that he opposed modernity in favour of an approach to life consistent with the teachings of the ancient sacred texts.—Ed.

142 René Guénon (1886–1951) was a French writer who founded what has come to be known as the traditionalist school of religious thought. Traditionalism calls for a rejection of the modern world and its philosophies in favour of a return to the spirituality and ways of living of the past (Guénon himself ended up living as a Sufi Muslim in Cairo).—Ed.

143 Sigrid Hunke (1913–1999) was a German disciple of Martin Heidegger and an expert on the philosophy of religions, particularly Islam. During the Third Reich, she worked on racial

psychology for the SS. After the war, she taught at various Arabic universities as a German cultural attaché. She was also an honorary member of the High Council for Islamic Matters in Germany, and she believed that allowing Islam to influence Europe was the first step toward freeing it from Christianity. In later years, she was also a contributor to various New Right publications.—Ed.

144 Claudio Mutti (b. 1946) is an Italian thinker of the radical Right.—Ed.

145 Roger Garaudy (1913–2012) was a prominent French philosopher who had fought in the French Resistance, later became a Communist, and converted to Islam in 1982, becoming a staunch supporter of the Palestinian cause. He also claimed that the Holocaust is a myth.—Ed.

146 Presumably Faye means Jacques Cousteau, the famous scientist and explorer. While rumors have long persisted that Cousteau had converted to Islam, this is false, and he always remained a Roman Catholic.—Ed.

147 Maurice Béjart (1927–2007) was a dancer and choreographer. He spent the early 1970s in Iran, where he developed ballets based on classic Iranian texts as part of the Persepolis Arts Festival sponsored by the Shah. In 1973 he converted to Shi'a Islam.—Ed.

148 In fact the phrase was first written by French General Robert Nivelle during the Battle of Verdun in 1916, when he ended his Order for the Day with it. This was picked up and used by the Ministry of War for propaganda purposes.—Ed.

149 Julius Evola, *Revolt against the Modern World* (Rochester, Vermont: Inner Traditions, 1995).—Ed.

CHAPTER V

From Delinquency to an Ethnic Civil War

Some will surely accuse me of ‘creating a hateful amalgamation of delinquency and immigration’, which I definitely do, simply because crime and immigration are indeed interconnected.

It is quite obvious that the majority of the alien population living in Europe is peaceful, especially the Afro-Arab one. However, it is equally conspicuous that in those countries which are most affected by immigration (France and Belgium in particular), the most violent offences (theft, rape, battery, burglaries, and various forms of assault), crimes of bloodshed, and incarcerations involve immigrant populations, including Afro-Arab individuals. **Generally speaking, only a minority of immigrants commit crimes, but most criminals are immigrants.** It is a matter of statistics and mathematics, not ideology.

This fact has been acknowledged in a display of courage by Jean-Émile Vié, former Regional Prefect and Honorary Senior Counsellor at the Court of Audit, who, having been released from his duty of discretion, issued the following warning: ‘Today, we must act in urgency to prevent the formation of private militias and ultimately evade civil war.’ I am nonetheless convinced that, in this emasculated and helpless society, no public authorities would dare ‘act in urgency’, and we will be left with no choice but to face this civil war. Unfortunately, the latter may very well turn out be the only way to resolve the issue of criminality.

An Outburst of Ethnic Delinquency

Let’s start with the figures. According to the police and the National Gendarmerie statistics uncovered by the AB Associates agency, there were all in all 500,000 ‘acts of delinquency’ in 1950, including all crimes and misdemeanours. Today, this number has reached almost 4 million offences, which represents an increase of 800% during a period of 49 years. It was actually in 1964 that crime statistics began to grow steadily. The rate of (acknowledged) assaults was less than 50,000 in the 1950s, but is 4.5 times higher nowadays.

In 1998, 45 per cent of all robberies and 15 per cent of all rapes were carried out by minors. In 1972, 10 per cent of crimes and misdemeanours were committed by non-adults, compared to 21 per cent today. In cases of property arson and racketeering, the rate of minors brought in for questioning exceeds 50 per cent. As for drug trafficking charges, there was an increase of 43.5 per cent in 1998 alone. All these figures are largely underestimated considering the fact that, first, the police know very little about what goes on in lawlessness areas, and second, many victims refuse to press charges for fear of reprisal.

Juvenile delinquency increased by 11 per cent between 1997 and 1998, which is a considerable figure. According to police and gendarmerie statistics, 151,000 minors were questioned in 1998, compared to 138,000 in 1997. The same sources indicate that 90 per cent of them are ‘young people of Maghrebian or African immigrant origin’, Comorians, and so on.

This outburst of underage alien criminality is in perfect line with the rising trend among youths of foreign descent when compared to the same age category within the general population, which can only serve to reinforce the theory that, rather than socioeconomic factors such as ‘the decline of paternal authority’ or the fact of facing ‘exclusion from the employment sphere’, it is both immigration and the growing presence of

non-indigenous young people which are directly responsible for the eruption of juvenile criminality (a major factor in the disintegration of urban sociality), as I myself have demonstrated elsewhere. **The sharp increase in criminality rates that characterises the past decade must be attributed to ethnic and demographic factors, not to socioeconomic ones.**

An erroneous form of prejudice subsists within politically correct milieus: the upsurge in our country's delinquency rates is supposedly due to unemployment, deprivation, and poverty. Indeed, this was the case in the nineteenth century, but no longer today. Contrary to general misconception, there are few delinquents among the 'excluded', the unemployed, and the destitute. The 'new offenders' view their crimes and offences as both a profession and a game. Socially speaking, they are in actual fact perfectly integrated, albeit in their own way. They have enough food, wear designer clothes, and use mobile phones.

With mathematical precision, the general delinquency curve of the 1950–1998 period reflects the proportion of immigrant populations, a fact that nobody dares to bring up, obviously. The rapid growth of crimes and misdemeanours, which began in the mid-1960s, coincides perfectly with the arrival of the first large waves of immigrants and does not relate to poverty in any way.

Several researchers, including Sebastian Roché[150] (author of *An Uncivil Society*)[151] and Alain Bauer (author of a *What do I Know* piece on the topic), point out that delinquency flourished in the post-war boom of the Glorious Thirties, at a time when unemployment was negligible, economic growth strong, and the frenzied consumption of new goods pervasive.

Studying the statistical curves that characterised the 1950–1998 period, they note that:

1. Until 1993, the '*aggregate of crimes*' and the '*number of assaults*' — meaning acts of aggression — followed a parallel progress.
2. From 1993 onwards, physical assaults have been increasing in number and represent an ever-growing proportion of our general crime rate (143,000 attacks in 1993 compared to 220,000 in 1998). Crimes that target people have been surging regularly (+20 per cent in 1993, + 9 per cent in 1995, + 8 per cent in 1997, etc.).
3. There has been an exponential increase in the role played by juveniles in our country's delinquency rates (+ 11.23 per cent in 1998).

According to the police, Afro-Maghrebian people are considered to be responsible for more than 80 per cent of all violent crimes, robberies, and drug trafficking, regardless of whether they are legally French or not. Naturally, one is not even allowed to assemble racial statistics on the subject, much less publish them. It is always preferable to break the thermometer when it indicates politically incorrect yet truthful information, right? However, it's a foolish endeavour, since the percentage of Afro-Maghrebians in French prisons confirms the facts. In the Baumettes prison of Marseilles, for example, the rate is as much as 80 per cent.

In the Île-de-France district, 'the rise of delinquency is now a proven social fact, one that Arlette Laguiller is alone to dispute. Regional Councillor Florent Montillot described it as being apocalyptic in character', wrote Jean Pigeot (*Le Figaro*, 25–26 September 1999). Furthermore, Police Commissioner Philippe Massoni revealed to the regional council that 'the area is experiencing an outburst of brutality and a surge in gang-related clashes'. 940,000 crimes of various kinds were identified in the Île-de-France district in 1998. In addition, violent crime rose by 3.08 per cent in the first eight months of 1999. In the past five years, the rate of violent

robberies has increased by 37 per cent, assault and battery by 61 per cent, and threats, blackmail, and extortion by 141 per cent.

In June and July 1999 alone, the towns of Sarcelles, Châtenay-Malabry, Villejuif, Saint-Denis, Mantes-la-Jolie, and Aulnay-sous-bois mourned the deaths of 9 people who had been shot dead or fatally stabbed, in addition to about 50 other victims who were seriously wounded. In a report addressed to the local councillors, the Police Commissioner stated, 'Both hold-ups and crimes of arson are progressing at an alarming rate, and the use of knives or firearms is no longer intended to be a mere means of intimidation'. He also pointed out an increase in the number 'of ferocious dogs used for intimidation purposes or attacks', and made an observation that clearly highlights (just as I have done) the beginning of an ethnic civil war, one that goes far beyond mere criminal behaviour: 'Thugs now consider police officers to be their target of choice. In some areas, anti-police violence has reached such a critical level that any intervention, whatever its cause, is bound to trigger confrontations.' He then disclosed that there has been 'a rise in the number of hostile mobs which gather in front of police stations, especially following an arrest', as well as 'an increase in the tendency to pelt vehicles with flammable items and heavy objects'. And the list goes on.

The region intends to spend an additional 32 million francs in 2000 to strengthen police capacity, an amount that would otherwise be spent as part of competitive job-creating investments. Jean-Yves Le Gallou,[152] a regional councillor, caused an uproar across the bench of the political Left when he asked the Police Commissioner, 'What are you doing to prevent gangs, whose members are usually immigrants, from harming people?' The truth, it would seem, should not be told.

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However, researchers themselves do not dare to mention the real causes of the phenomenon any more than politicians or journalists do. Instead, excuses such as the 'irresponsibility of the parents', the 'lack of appropriate judicial response to the first offence', and the fact that 'the school system no longer fulfils its integrational role' are mentioned. All these are but secondary causes, perhaps even effects. But the root cause behind this explosion of crime, especially in the case of assaults, is that **a large generation of immigrant descent has reached pubescent age** and refuses to assimilate into the 'White' French (or European) society. These youths manifest a deliberately aggressive attitude, one that is based on a mixture of revenge and resentment, but also a fascination for the consumerist model which they feel entitled to enjoy immediately, here and now, without any effort or social reciprocity.

The researchers also point out that this crime rate is bound to grow. According to them, the 'sanctuarisation' of property (resulting from sophisticated protection methods) may lead to radicalised violence being perpetrated against individuals. Already now, armed burglaries (i.e., the famous so-called 'salami slicing'),[153] are on the increase. The researchers obviously omit mentioning the fact that the rise in rates of violence is also due to an increase in the proportion of Afro-Arabs among the younger age groups.

The scenario is thus the following: before the 1960s, at a time when society was still ethnically homogenous, the main causes of delinquency and social violence had for centuries been related to poverty, exclusion, alcohol, and financial uncertainties. These causes were endogenous. Today, they are exogenous. **It is no longer economic misery that accounts for the growing number of crimes and offences, but rather ethnic and cultural separation.**

The Legitimisation of Criminality and Encouragement of Delinquency

The highest state authorities reinforce the feeling of legitimacy harboured by juvenile immigrants. Following the violent riots, the scenes of looting and acts of degradation which tend to accompany the end-of-year festivities nowadays, our Minister of Social Affairs Martine Aubry said in December 1998, 'Although it is not always the case, one feels compelled to stress that certain criminal and uncivil acts are sometimes mere reactions to a feeling of unjust treatment.'

This is how these words are to be understood: many immigrant offenders react to racism and economic marginalisation. They are therefore responsible, but not guilty. Such encouragement towards ethnic gang violence only triggers disbelief.

Moreover, the remarks of Ms Aubry are contradicted by the facts: racist crimes (assault, murder, damage to property) are mostly committed by Afro-Maghrebian perpetrators against French natives or Europeans. Secondly, the amount of money wasted by our taxpayers on various social actions in support of 'young people of immigrant origin', including those who are delinquents (their holidays, reintegration, employment priority in 'youth jobs', massive subsidies to families, etc.), are four times higher *per capita* than what is spent on young French natives. Where is the injustice mentioned by Ms Aubry?

* * *

Even when faced with the outbreak of violence perpetrated by young immigrants since 1997, one which has gradually shaken schools, town centres, and even the countryside, the ideological dogmas of our anti-repressive authorities remain immovable. One speaks of 'reinforced

educational systems', but mentioning 'correctional facilities' or initiating real repression is obviously out of the question.

Once the fire spreads, there will be no extinguishing it. A long time ago, however, it was indeed possible to put it out, as it was restricted to a few burning embers. As I myself have stated, the reasons behind this institutional paralysis in the face of immigrant criminality lie in the double dogma of educational permissiveness and anti-racism.

As a result of his strong dogmas, Jean-Pierre Chevènement does not dare to assert his convictions and impose its methods, although he is personally convinced that the government's prevention strategy has failed and will continue to be equally unsuccessful. 'A consolidated form of education might resolve things. However, I must ask you to convince me that it is indeed the solution that we require.' In other words, 'It is but mere foolishness, but I wash my hands of it in order to remain politically correct.' A consolidated educational system is not based on discipline, physical punishment, or taming recidivistic thugs, but rather on expensive programs of monitoring and personalised aid. In short, it is a reward system! It has obviously led to complete failure, and those it targets despise the whole process, as it only encourages them to recidivate.

* * *

A fear of words is what characterises such a soft ideology and represents the semantic basis of political correctness. When our Minister of Interior Affairs, Mr Chevènement, chose to describe violent immigrant offenders as *savages* rather than using the right words (gangsters, thugs, rioters, smugglers, thieves, etc.), whenever the state authorities speak of *acts of incivility* to qualify crimes ranging from robbery to murder and from looting to arson, whenever one considers illegal migrants to be merely *undocumented*, one might expect the noble-minded Leftist bourgeoisie to be

satisfied with this concession, since it is marked by an attempt to avoid calling the crime by its name in order to protect the criminal. Yet this is hardly the case.

From the pro-immigration lobby's perspective, referring to those immigrants as 'savages' still means taking things too far. Yes, you've guessed it, it is in fact *racism*. Writer Maurice Rajfus, creator of the Observatory of Public Freedoms and one of the high priests of the aforementioned lobby, vilifies the word 'savage' used by Chevènement: 'This kind of discourse is worrisome because, soon enough, people are bound to realise that the term "savages" can also encompass the undocumented, the homeless, and the unemployed. This is precisely how they were seen during the heavy-handed interventions conducted in reaction to the various cases of occupation' (an excerpt from the *Bulletin of the Observatory of Public Freedoms*, January 1999). Such nonsense is typical of the most stupid and most Trotskyist political Left in the world. One cannot help noticing the demagogic ambiguity regarding those who are unemployed and illegal immigrants.

In terms of political psychoanalysis, this kind of talk, widely reported and praised by the noble-minded press (*Libération*, 18 January 1999), reveals the message that French pro-immigration intellectuals attempt to communicate: **all kinds of criminal acts, ranging from illegal entry into our country to common law misdemeanours, are forgivable and tolerable as long as they are committed by immigrant populations.** Any repression targeting immigrant criminality is immoral not just action-wise, but even on a verbal level.

Whatever the case, the dominant ideology has gone beyond mere ideological contradiction. Its members are anti-racist and therefore claim that any desire to punish crime too harshly is racist, thereby implicitly

acknowledging the fact that it is mainly immigrants who are responsible for our country's criminality, a fact that they strive to deny elsewhere!

What are the Causes of Immigrant Overdelinquency?

Whether the focus is on violent criminal acts, drug trafficking, pimping, violations of labour legislation, scams, robberies, burglaries, collective assault, arson, looting, or anything else, the astonishing proportion of cases involving people of immigrant origin can be explained as follows: unable to fit into a European type of socioeconomic logic, and encouraged by a system which does little to dissuade and repress, a significant minority of migrants intentionally chooses the easier path of criminal economy, knowing that law enforcement risks are quite low in comparison with the financial benefits. This is a logic of looting, one that is often more profitable than employment and that reflects a *raiding* tendency deeply rooted in the cultural memory of Maghrebian populations.

Note that for both ethnical and cultural reasons, Asian immigrants evade this kind of gearing (as they do in the US, for that matter). They have no issues whatsoever with fitting into any productive work sociality while simultaneously maintaining their communitarian autarky, an autarky that they develop efficiently and without the need for violence.

The second cause behind the racialisation of delinquency — a subject to which I will soon return — is mental in character and affects young immigrant generations in particular. This is what Éric Delcroix[154] termed *Francophobia* and Henri de Fersan labelled *anti-French racism*,[155] in accordance with the titles of their respective books.

Furthermore, this sentiment is as anti-European as it is anti-French.

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This overdelinquency that typifies teenagers of Afro-Maghrebian origin is not solely due to ethnic causes, but to social ones as well. Let us enumerate them randomly:

1. The disintegration of the family nucleus and the rise in the number of single-parent families without paternal authority. Mothers can no longer keep their offspring under control, which usually begins when the latter turns 12, and it is street gangs which take charge of the child at that point. From 1995 onwards, we have even witnessed the emergence of delinquent violence at the hands of underage Maghrebian girls.
2. The surreal egalitarian dogma which is rooted in the French obsession with granting 'intellectual diplomas to define social value', an obsession which dictates that 80 per cent of all students are to succeed in passing their Bachelor's degree. The consequences are not limited to a complete collapse in the level of knowledge of these students (in the 11th grade, 30 per cent of them are now almost illiterate, with the rate totalling 60 per cent among Afro-Maghrebians), but also involve the endemic appearance of school violence. Forced to attend compulsory courses whose subject matter does not interest them and is beyond their intellectual abilities (despite the fact that those subjects are gradually being made easier level-wise), these teenagers only come to school to increase their attendance and prevent the retraction of their family benefits. Under their logic, school premises thus turn into a place of predation and conflict, especially since they view schools as a 'French institution of repression' despite the almost complete absence of both punishment and expulsion, a fact which only

serves to develop their aggressiveness. From their perspective, therefore, assaulting teachers makes perfect sense.

3. Generally speaking, Afro-Maghrebian populations were all accustomed to living in a hyper-repressive social environment, which is particularly true of Muslims. In all Islamic countries, any ordinary offence is severely punished. In their own countries, Afro-Maghrebian youths would not dare commit a tenth of what their 'cousins' have done in France. Legislation is always adapted to the culture of a given population. However, European legislation is permissive, which means that it is completely unsuitable when dealing with the atavistic behaviour of immigrant children. **One should stress the fact that in Arab countries where unemployment is often of catastrophic proportions among young people, youth criminality is much lower than it is in France**. Have any experts among our brilliant sociologists ever dared highlight this fact? No solution is valid for all nations and there is no universal explanation for human behaviour. Being highly variable, the latter is connected to ethnic atavism. As a result of their anthropological nature, Arab and African peoples have their own behaviour (just like all nations of the world), one that is due to their biological and cultural substratum.

In reality, the cultures from which those young people originated are repressive, communitarian, regulative, and endowed with both strong values and a binding social morality. They have kept their **ethnic memory.** In France, these youths find themselves acculturated into an individualistic and criminally lenient society, a society which has lost its strong social values and that is based on noble-minded self-discipline and the egalitarian myth of 'granting everyone understanding and knowledge in an educational

system without constraint'. It is however the case that non-repressive education can only target a minority of people, even among native Europeans. *A fortiori,* such a utopian solution leads to general anarchy when applied to Afro-Arabs. Since the notion of individual self-discipline originated in northern Europe and has been a long-term and exclusive part of our European ethno-cultural atavism, it is impossible to apply it to peoples from the other side of the planet. Every nation has its own methods of social training and education, and these do not apply to others. If a nation were to be deculturalised and suffered from a loss of identity framework, its once-peaceful members could sink into anarchy and banditry as a result of forgetting their traditional references. This is particularly true for African peoples, who require a strong encompassing community and authoritarian leadership so as not to sink into disorder. Westerners have made a grave mistake in their desire to apply their own rules of government and education to the whole planet.

It is, however, obvious that this hegemonic ideology cannot transgress its taboos and acknowledge that, first, repressive authority is our primary tool of education and self-discipline is not a natural human trait; and second, the latter applies to Afro-Arab populations more than to anyone else, which is considered even more scandalous.

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In a (posthumous) book published in 1998 and entitled *Street War*,[156] *Point* journalist Christian Jelen was bold enough to connect insecurity to immigration. Astonished, *Le Figaro* (6 January 1999) comments, 'Few of his other books can compare to this one in terms of rebelling against "correct" thinking, because this time, Jelen has dared to cross the line of the supremely forbidden by establishing a link between insecurity and

immigration.' Indeed, this is what Jelen writes: 'If I were to state that youth violence stems mainly from those people whose parents emigrated from the Maghreb and Black Africa between 1960 and 1980, and if I were inclined to maintain that unmonitored immigration is a source of violence and insecurity, I would expose myself to the worst accusations of racism, fascism, and lepenism.[157] Yet it is this very taboo that I intend transgress in this book.'

Nevertheless, his book has been suppressed by the media for its tendency to tell the truth rather than hide evidence. Refuting the dominant discourse which asserts that Afro-Maghrebian youth integration difficulties are due to 'the resistance level and racism that are said to have pervaded French society', Jelen continues, 'In our country, the fact of being of foreign descent often allows people to benefit from extenuating circumstances and even leads to the justification of violent acts that would otherwise be considered unacceptable in France.'

In Jelen's eyes, the main cause of overdelinquency among young immigrants can be explained as follows: 'Illiterate parents who live in a developed, late twentieth-century society are rarely able to take charge of their children's future and thus transmit the necessary impetus towards attaining a decent level of education and enabling them to integrate properly'.

Despite his courage, I nonetheless think that Jelen is mistaken and only goes halfway towards the destruction of taboos. He therefore believes that integration is altogether possible and that immigrant overdelinquency can be accounted for by the enormous cultural shift and illiteracy that both Maghrebian and Black African families experience.

This is a dubious argument. First of all, Afro-Maghrebian immigrant families were, at times, far from being illiterate and actually spoke French.

Why is it, then, that young Asians, whose cultural distance is just as great, are not involved in the same levels of chronic delinquency as African and Maghrebian youths? Why have the children of Polish, Portuguese, Spanish, southern Italian, and Romanian migrants never experienced such a rate of overdelinquency, despite the fact that they have been settling in France and the United States for decades and that their families were often illiterate and lagging behind these industrial societies?

The explanation offered by Jelen is a purely sociological one, which is insufficient in itself. He may have lacked the courage to venture all the way to the end of his analysis and overcome the supreme taboo, thus reaching the conclusion that, in reality, everything seems to indicate that the excessive inclination towards crime that characterises youths of Arabo-Maghrebian and African origin is rooted in ethnic factors and not socioeconomic ones.

In his review of the admittedly audacious book written by Jelen, Ivan Rioufol stated in *Le Figaro*:

> One has proceeded to condemn a point of view that remains open to immigrants and forbidden people to identify the problems that arise in 'sensitive' suburbs for fear of being accused of racism. [...] Intellectual terrorism has done its job and the supervisors of good conscience can rub their hands at the result. Christian Jelen hoped to awaken the public authorities. One also felt that he was receptive to the 'secular and Republican' discourse of Jean-Pierre Chevènement. He has left us with a lucid piece of writing that attempts to make sense of the spiral of violence and the collapse of the suburbs. It also hints at what may, alas, happen tomorrow.

Yes, a civil war, to be accurate. *Bellum civile*,[158] the Supreme midwife of history.

As Civil War Gears Up

Specifically, the new kinds of crime committed by Afro-Maghrebian gangs suggest that what we are dealing with is not delinquency in the traditional

sense, **but behaviour that falls into a context of civil war and ethnic revolt.**

In its classic form, delinquency is reprehensible and financially motivated: one attempts to earn money without going through the circuitry of legalised labour and trade, thus following either a logic of individual crookery or that of banditry.

Although this type of criminality is on the increase, a new form overlaps it nowadays, resulting in occasional confusion between the two. Indeed, since 1997, we have been witnessing crimes involving ethnic guerrillas, whose criminal acts are estimated by our Interior Ministry to be as many as 10 per day on a nationwide scale. The media, either under specific instructions or as a result of self-censorship, only publish the most serious offences, and are silent in 90 per cent of cases, so often that this rampant civil war is becoming banal and therefore worthy of concealment.

The most common forms of this ethnic guerrilla war are:

- Ambushes set in suburban districts and targeting the firefighters and police officers who are sent to the premises to tackle artificially created fires or riots.
- Raids, wanton destruction, and systematic assault committed against Europeans in city centres during high school events or various ‘celebrations’, in addition to the looting of shops.
- Train and bus attacks on the outskirts of large cities.
- Attacks against shopping centres, especially when celebrating the end of Ramadan.
- Attacks on houses in remote villages in order to rape and loot.
- Attacks on police stations or police facilities as a result of riots.

- Group harassment on public roads and transport, in an effort to awaken a sense of fear among the local population. This strategy is but a transposition of the coastal raids carried out by the Barbary pirates.

* * *

A Brazilian-like situation is slowly setting in. Unfortunately, the French police have not been given the proper training to handle the rise of a civil war. Police officers are not soldiers, much less militiamen. Professionally and constitutionally speaking, they are strong civilians who assist a country in its implementation of law and justice under global conditions of civil peace, so as to put a stop to accidental and restricted disorderly behaviour. However, within the context of a civil war, police logic is meaningless.

Instead, it is a military logic which prevails under such circumstances, since the situation is one in which it is no longer public order which needs to be restored but victory which must be achieved, as understood by the British general Sir John Malmond in his historical study entitled *Civil War* (Penguin, 1980).

* * *

Afro-Maghrebian delinquency is not merely an economic type of criminality, and in no way does it reflect any ‘exclusion’. It takes on a rather more voluntary form, namely that of the onset of an ethnic civil war whose aim lies in internal territorial conquest.

In addition to the raids conducted within the ‘European’ territory, the most classic scenario is now the following: in Francs-Moisins, located in the Seine-Saint-Denis area, a brawl between dealers resulted in the death of a Malian during the summer of 1999. The police force took control of the district in order to arrest the murderers, only to retreat in the face of

hundreds of immigrants who bombarded the police officers with incendiary devices or threw blocks of concrete at them from their buildings. The prefect renounces his intention to take control of the district and apprehend the murderers. He merely issues a prohibition to sell petrol to anyone who does not own a moped... Law and order no longer have the final say.

The mechanism which enables the transition to the coming civil war is accurately described by Paul Lambert, President of Renaissance 95:[159]

> Those in charge of public order find themselves in a deathtrap and are driven to choose between being ridiculed for remaining idle and setting off a civil war. Indeed, supposing that the prefect were to react with firmness by having several CRS squadrons surround the city and dispatching 100 police officers into the district so as to make arrests, they would trigger bloody riots there because these gangs have stockpiles of weapons. The riot would then turn into a conflagration, with armed gangs arriving from neighbouring towns to attack the surrounding CRS forces from outside. If such an escalation ever occurs, it will extend to further suburbs in other large cities and civil war will undoubtedly spread throughout the country. This is why our public order leaders are prone to choosing the option of cowardice and ridicule, which, of course, can only serve to aggravate the problems, bolstering the given districts in their efforts to prevent any incursion into their territory (*Le Figaro*, 9 September 1999).

Being even more pessimistic, I must add: it will reinforce ethnic bands in their willingness to take control of new territories. From his analysis, Paul Lambert draws the conclusion that ‘we should abandon our current immigration policy once and for all’ in order to avoid civil war, but it is already too late for that. Groups of rioters are already here, already born and growing. He adds, ‘The solutions are difficult ones because they cannot evade the obligation of being both morally and humanly irreproachable’.

What beautiful noble-mindedness... We are to face a civil war while remaining perfectly humanistic. Has anyone ever heard of such a situation?

Furthermore, France is not the United States. This ethnic mosaic of a country is *naturally* a police state, just like any pioneering multiracial

society. As Europeans, is it our destiny to become a police state under the impact of immigration? **Similarly to both communitarianism and integration, which have failed miserably, neither prevention nor the repression of immigrant criminality will ever solve the problem.**

Of course, we must resort to repression without any qualms, but this will force us to take a few steps back so as to jump higher. Hard-line pro-integration Republicanists such as Griotteray, Pasqua, and de Villiers suppose that the firm policy of American law and order will resolve the issue surrounding the juvenile delinquency of immigrants, as if we were dealing with the 'hooligans' of the 1960s. They all disregard the ethnic dimension of the phenomenon of revolt. The departure of immigrants is the only true solution, whatever the circumstances.

Following the Toulouse riots organised by young immigrants in December 1998,[160] *Le Figaro* used a full-page title to summarise its investigation of the events: 'In the Mirail district, at the scene of the riots, delinquents have taken out their firearms, yet the authorities dare not show themselves. The residents have thus announced their intention to defend themselves'. And it gets even more serious: 'The police have been instructed not to intervene in cases of urban violence'. (14 January 1999).

Slowly but surely, delinquency is beginning to take on the shape of an armed ethnic revolution. To cover up this phenomenon ('break the thermometer'), the overwhelmed Republican state chooses to turn a blind eye. Hubert Lortet, the regional (Midi-Pyrénées) Secretary of the National Union of Uniformed Police Officers, explains, 'Not a single order is being given. Verbally, the prefecture is telling us not to intervene when cars are set on fire.'

In my view, the fact that we will be unable to avoid a general escalation is all too logical. It will be impossible to contain it for three reasons:

1. The number of law enforcement officers is insufficient to handle simultaneous outbursts occurring in several major cities. There are simply too many groups of rioters of immigrant descent.
2. Regarding clashes, it is impossible not to notice the transition from the use of cold weapons — which was the case in May 1968[161] — to that of Molotov cocktails and firearms, which represents a return to the kind of riots which characterised the nineteenth century or those of the Third World. Yet our police officers remain underequipped, lack the proper psychological training, and are not sufficiently supported by their hierarchy to be able to respond to such a situation.
3. As ever, any government that is faced with the general uprising of its young immigrant population and does not desire to make use of its army nor of its weapons for fear of killing shall, in all likelihood, attempt to restore peace by yielding to the demands of the rioters.

It is to be feared that following a string of uprisings, the French state will end up submitting and granting immigrants extraterritorial privileges, thus triggering a neo-Medieval type of territorial fragmentation in conjunction with a rampant civil war and conferring more and more power to an 'Islamic mediator'. It may also eventually renounce all 'civic integration' with regard to young Afro-Maghrebians and pay — as a kind of tribute — the price of peace through increased benefits. In short, it would then endorse an increasingly less peaceful settlement process through political means.

All that is left is for us to find out whether people of European descent will choose to accept the situation (one that bears a tragic resemblance to the events that shook Algeria in the 1950s) and allow it to unfold in France itself. Nevertheless**, the outbreak of open hostilities and the increased**

aggressiveness of ethnic gangs are perhaps the only means of sounding the alarm and generating a solution. The rationale of a civil war is settling in, as is the case in Vauvert. Our well-intentioned pacifists and communitarians raise their arms to the heavens whenever the threat of a civil war is mentioned. Yet it is indeed this very same process that has begun, in accordance with the principles of polemology.[162] The latter is based on a 'clash of communities that are defined as such' and not on mere commonplace criminality, to use the words of Julien Freund.[163]

Let us not discuss the escalation of localised delinquency or organised crime nowadays, as their logic is not yet that of a civil war. Let us rather focus on new forms of urban riots.

What occurred in the borough of Vauvert (Gard) in Camargue is symptomatic. Vauvert is a traditional village and not an 'inhuman suburban district' where 'demented urbanism' leads to crime. A few years ago, the village was both peaceful and joyful .Then, during the 1990s, at a time when the sons of farmworker families were reaching their teenage years and immigrants had numerous children as a result of Giscard's 'family reunification', the Afro-Maghrebian population overflowed the agglomeration of Marseilles and began to settle there. All of this was in addition to the fact that the public authorities had chosen to relocate immigrant families to small towns as part of their anti-ghetto policy, a policy which backfired and produced completely opposite results.

Things escalated quickly, not only from the perspective of increased insecurity, but also through a real **ethnic confrontation instigated and organised by young immigrants**. This type of confrontation has now spread beyond the territorial framework of those districts, reaching suburban town centres and even the traditional rural areas populated by Europeans. This, needless to say, has never occurred in the United States!

On Saturday and Sunday, 15–16 May 1999, things degenerated in the most classic manner in Vauvert. An inhabitant caught Oubaja Mounir, aged 18, stealing his car, and opened fire with his rifle from his window. The thief died and a riot began. The very same scenario then repeated throughout France.

However, it should be noted that already the day before, on Friday evening, young Maghrebians had launched an attack against a bar and the house of a certain pensioner without there being any other motivation but pure aggression. Were the victims 'racists', perhaps? A shootout ensued, leaving six people wounded, three of whom suffered serious injuries. As for the pensioner, he was simply lynched.

During the next two nights, what occurred was reminiscent of a civil war: stores were looted, cars overturned and burned, and the native French attacked in the street. The locals proceeded to hide in their homes, while shops and cafés were closed and the police flocked to the premises. Claude Belmont, reporting for *Le Figaro*, noted, 'In front of the police station, several hundred people continue to harass, taunt, and insult the police. Incidentally, they also pursue, hinder, and rob the journalists who they encounter in the village streets' (17 May 1999). Police Colonel Didier Laumont, head of the Gendarmerie Department of Gard, made the following comment: 'People feel threatened and harassed as a result of these repetitive acts of degradation'.

Members of the riot police patrolled the town centre for several days. No celebrations or Saturday night folk dance events can be held nowadays, as they always escalate into tragedy. Local café owners have placed their establishments under curfew. A wall of silence has thus descended upon the village, a village that has now been Lebanised and Balkanised. Our Republican prosecutor, M de Lauze de Piacenza, has implicitly

acknowledged the ethnic character of the riots and looting: ‘What we are dealing with is a genuine social rupture. There is a real sense of insecurity, but also one of injustice and impunity. The locals are given the impression that the perpetrators responsible for all those acts of theft and degradation are immediately released, without ever facing punishment.’

In Vauvert as well as many other places, two populations are clashing. The mayor has urged people to ‘try and remain calm in this ever-worsening atmosphere and begin a dialogue involving both parts of the population’. Republican integration has failed miserably, as the area has fallen prey to a resurgence of ethnic conflict. This situation is identical to the war in Algeria, only this time the clashes are set in France.

The mayor of Vauvert has filed a complaint against the substituting prosecutor in an effort to punish him for his inaction. What those young immigrants had to say about all this is very revealing of their rejection of both Republican integration and the pacifistic communitarian model. *Le Monde* quoted the remark of a certain Haib: ‘We belong in Vauvert just like any other inhabitants. We were born here. The only difference is that while we slaughter lambs, they kill bulls, nothing else.’ Their desire to adapt to local morals is nonexistent.

They are very well aware of the fact that they are conducting an ethnic civil war and that their goal is to aggress against the indigenous peoples.

Nowadays, the phenomenon affects all the cities of Camargue, where 20 per cent of the population is of Maghrebian descent, and where this rate is still increasing as a result of the demographic differential. There are many Vauvert-like areas in France, especially in the south, undergoing the same underground process that led to the progressive Albanisation of Serbian Kosovo. In villages of the Nîmes countryside, for instance, 50 per cent of

school adolescents are already of Afro-Maghrebian origin. All this is due to our national anti-ghetto policy, which, for the sake of integration, disperses the immigrant families concentrated in city suburbs without realising that this can only serve to accelerate the process of colonisation and disintegration. The (Socialist) mayor of a small commune located in the Nîmes had this to say: 'For the time being, what we are witnessing are cases of theft and everyday "incivilities", since the perpetrators are all under fifteen. But what happens tomorrow?'

The real question is whether the mayor will even be of French origin tomorrow. If things carry on this way, this will certainly not be the case, owing both to demographic reasons and the exodus of French-born populations, who are being literally hunted. And if, in the near future, 100 Vauverts surface simultaneously in France, what will happen then? This possibility is one that is taken very seriously by the highest hierarchy of our National Gendarmerie.

From my own Nietzschean perspective of optimism in pessimism, this is bound to be a positive development, as I am hopeful that **our nation's awakening** will come at such a price. It is of course merely a hope, not a certainty.

The Rejection of Repression and the Myth of Prevention

The government's refusal to resort to an intense form of repression in the face of youth criminality is based both on its anti-racist taboo and the selfishness of the noble-minded bourgeoisie that lives in complete safety (for the time being, at least).

With regard to the increasing insecurity and delinquency, Alain Finkielkraut,[164] in an interview with *Le Figaro Magazine* (330 January

1999) attributes the overwhelming responsibility to ‘young people of immigrant origin’, which is rather courageous of him. He explains, ‘Turning safety into a value advocated by the political Right in the name of class struggle is absurd, as it is clear that the very first victim of the suburban *Lumpenproletariat* is none other than the proletariat itself!’ This is probably why the bourgeoisie, primarily that of the so-called ‘caviar-Left’, has long mocked any and all ‘security fantasies’. This is also the reason why open repressive measures have always been rejected by the bourgeoisie in power, whether Left- or Right-oriented: since it is protected from the criminality of immigrant offenders, it simply chooses to deny the facts and refuses to admit that it’s the people, meaning the proletariat, who bear the brunt of it all.

Just in brackets, we can clearly see that the Left has permanently renounced its intention to remain ‘on the side of the people’, which applies to this topic and many others as well.

Marx has already turned in his grave. But on the day when immigrant criminality shall in turn impact the bourgeoisie itself, which is already beginning to happen (especially in the case of those helpless bourgeois teachers who are falling prey to the criminality of the ‘Brown-Blacks’), the caviar-Left will face heartbreak when reconsidering its standpoints. Jean-Pierre Chevènement’s proposals to increase repression, which were quickly forgotten by the rest of the Left, are a first sign of this already happening. One only begins to worry when the bourgeois Left’s electorate is affected by insecurity.

But it is very difficult for the Left, whose primary characteristic is dogmatism, to acknowledge that its all-preemptive doctrine has failed and that its fantasies of ‘education’ and ‘integration’ have been torn asunder. And above all, it is impossible for the Left to implement a truly repressive

policy regarding the criminality of immigrants, because those people are indeed immigrants, meaning people of colour and, according to the Left's anti-racist taboo, people of colour are not to be subjected to repression.

For as long as a century, the Left never hesitated to shoot at rioters whenever it rose to power. But these rioters were of European origin... Implicitly, any so-called 'coloured' delinquent should be treated with care. The Brown-Black thugs who are sowing terror in the suburban colleges should not be punished with the same severity as native Europeans are. As I said earlier, Chevènement shocked his noble-minded counterparts in December 1999 when he used the word 'savages' — a pretty nice word — in reference to the young immigrants who wield knives and shotguns, and who commit rape and extortion both in school establishments and elsewhere. Who knows what would have been said if he had described this phenomenon as it really is, meaning 'the banditry of young immigrants'?

Generally speaking, as Finkielkraut sated in the aforementioned interview, the criminality of young immigrants is justified by the bourgeois intelligentsia using a 'sociological argument'. He says, 'There are many reasons why we must resist sociological argumentation. The first is that delinquents will apply it to themselves: the burden of unemployment and the disarray of exclusion are now used as incentives to commit crimes. Secondly, we cannot have double standards: if distress is indeed an excuse, then it should also be applied to the electorate of the National Front...'

In other words, one tolerates, explains, and justifies the crimes committed by young Afro-Arabs under the pretext that they are 'excluded' and 'dismayed' (which is a fallacy, as I have demonstrated elsewhere), while the victims of those crimes, meaning the ones who are truly facing exclusion and dismay, are demonised by the well-intentioned bourgeoisie, a bourgeoisie that remains as protected as it is anti-racist.

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Let's take things further: an absolute prevention policy could only have criminogenic effects and increase criminality, since it often ends up rewarding crime.

Those who are self-righteous and politically correct do not hesitate to point the finger at anyone who, similarly to the United States and Great Britain, believes that repression is the only effective means to combat the growing 'youth' criminality and that prevention is of little use, accusing them of 'fascism'. In this topic as well as many others, they are horrified at the idea of admitting that they were wrong all along.

The preventive measures against the growing criminality of Afro-Maghrebian youths were first put in place based on the principle that they were being victimised and excluded. This meant that it was necessary to devictimise them and reinclude them in the social fabric. By opening new dimensions of unsociability, the measures which were taken freed them further from their responsibility, increased their feeling of impunity, and resulted in the opposite effect from that which was intended.

The most serious offenders were sent to holiday resorts, free of charge. Holidays. Police auxiliaries. Equipment. But the most comical aspect of all this is the policy of 'rehabilitation through sports', applied in particular through the sacrosanct activity of football, a method championed by the demagogical Bernard Tapie.[165] Town halls pay huge amounts of money to subsidise stadiums and football clubs where Brown-Blacks compete in rival teams and each player believes himself to be Zinedine Zidane[166] material. However, in early April 1999, all sports competitions in Seine-Saint-Denis were suspended by the authorities as a result of the steadily rising violence generated by Afro-Maghrebian youths in local stadiums.

In ‘Football Paralysed by Violence’ (*Le Figaro*, 5 April 1999), Tanguy Berthemet wrote:

> Once highly praised and hitherto unchallenged, the last bulwark against the delinquency of uncontrolled youths is crumbling. The sport, its fair play, its educational virtues, and all its other aspects have indeed reached their limits. And this is not just any discipline that we are talking about: it’s the queen of them all, football. What is more, this is happening in Seine-Saint-Denis of all places, which is the very pillar of our capital and the location which hosts the Stade de France,[167] the symbolic heart of a victorious tricolour national team.

According to the prefecture, the violence that filled the stadiums and their surroundings had become too intense and too regular for one to turn a blind eye. In little over a year, 783 fights, brawls, and acts of vandalism had been the subject of judicial proceedings. In each case, rival supporters clashed with each other, or even with players. The balance was one casualty, dozens of people seriously injured, and millions of francs in depredation. One witnessed the use of both firearms and daggers. The coach of a certain Lilac team, Bernard Hue, commented on this: ‘On a daily basis, we all witness general deterioration, particularly among our under-15s and our youth teams’.

Prior to the prefectural prohibition of matches, three clubs had been scuttled and ceased all activities due to ‘risky events’: Clichy-sous-Bois, Epinay, and Noisy-le-Sec. The unrest in the football stadiums has already spread far beyond Seine-Saint-Denis. Violent brawls are especially noticeable in Toulouse, Lyons, Marseilles, and the Essonne area, meaning anywhere where the proportion of immigrants is significant.

Contrary to the wishes expressed by the irenic ideologists of rehabilitation through sport, the latter is not a factor of social appeasement, but one of a social guerrilla: it represents both an additional pretext and a new field of conflict which enable ethnic (and regionalised) gangs to clash. This is a new domain that has been opened for the neo-tribal mentality of young Afro-

Maghrebians, which is in line with a reconfirmation of their deep ethno-cultural essence which no funds could ever erase, and which takes on the shape of inter-city guerrillas which function against a background of racial animosity, just like in Los Angeles.

'Racial', you say? You have the audacity to utter this taboo and anti-Republican word? Let the accused rise! No, it was not I who used the word, but Mrs Marie-Georges Buffet, our Socialist Minister of Youth and Sports elected by the Seine-Saint-Denis department, who commented on the suspension of all sports competitions: 'This is a phenomenon that affects all sport activities and whose causes relate, at least partly, to racial tensions and the rise of communitarianism'.

What an admission of failure this is in connection to the assimilation model of Republican integration! A Socialist minister has thus acknowledged the racial basis of urban unrest and, at the same time, implicitly admitted that any multiracial society is doomed to fail and will necessarily result in a multiracial social structure, a fact that must be continuously emphasised. Secondly, I strongly encourage all those who persist in defending 'communitarianist' viewpoints to take notice of the following: **communitarianism is no more viable than Republican assimilation. These are but two 'American' solutions, in other words either the melting pot or the ghetto, and will never work in Europe**. I will discuss this later in the chapter which deals with this particular issue.

The solution proposed by the Seine-Saint-Denis authorities, involving the introduction of a complete ban on matches and the scuttling of clubs, is a terrible admission of impotence. It basically means: we have no solution, so all we can do is bury our heads in the sand, come what may.

The above-mentioned coach, Bernard Hue, says that the deadly brawls occur because of 'a misunderstanding on the pitch that always degenerates

in the same manner and sparks an escalation'. Which is understandable. For ethnic rather than social reasons, the 'sport' is not perceived in the same way by those who have an African and Arab mentality as by European mentalities. In the first case, team sports are an **extension of tribal conflicts**, while in the second, **it is a peaceful ritualisation of conflicts, a truce so to speak,** one that follows the tradition of the Greek Olympics. The lesson to be learned here is that the educational optimism of the egalitarian political Left, which attempts to transfer a social solution from one nation to another and denies the existence of hereditary characteristics, may well be politically correct, but is nonetheless wrong from both a scientific perspective and a sociological one.

Following the dramatic suspension of sports competitions implemented by the prefectural authorities of Seine-Saint-Denis, Mr Djamel Sandjak, General Manager of the Olympique Noisy-le-Sec team and a major figure of suburban football, had this to say in reaction to their improvised and hasty decision (*Le Parisien,* 3 April 1999): 'Young people have been taken hostage. This measure is one of additional exclusion, in my view'. Djamel Sandjak has not understood much of the issue. He confuses the notions of exclusion and **self-exclusion**.

One can never use a series of financial incentives and subsidies to insert, understand, empower, aid, assist, exonerate, and educate groups of people who **do not wish to assimilate into European social norms**. One day, we will have to face the consequences.

Strategic Tensions and Non-Spontaneous Delinquency

Youth delinquency among Afro-Maghrebians is an intentional phenomenon. It follows a strategy approved by the big brothers, meaning one benefitting

from the approval of certain imams, a very clever strategy which strives to manipulate the authorities, further territorial expansion, and **achieve the ethnic cleansing of entire areas populated by Europeans**. The war in Algeria immediately comes to mind...

Animated by a latent xenophobic resentment towards 'France', these young immigrants view their feelings as an additional justification of delinquency. They use it as a pretext to take 'justice' into their own hands: organised robberies, riots, attacks against police officers and state symbols (meaning buses, schools, commuter trains, and firefighters), as well as assault and rape, all carry a kind of **contentious political dimension**, **one that is adorned with the legitimacy of just vengeance** and supported by the sympathy and understanding displayed by the media and certain state authorities.

Attracted by the facilities of our consumerist society and adopting its consumption frenzy, they have no intention of integrating through work. Instead, they resort to looting. They are literally fascinated by the generally feeble sanctions that French society uses to punish their misdeeds. This increases their contempt when faced with such demasculinisation and spurs their audacity. Furthermore, it is quite a fallacy to state that 'the lack of family authority' is the sole factor responsible for the fact that they end up in the street and are pushed towards barbaric behaviour. This factor does indeed play a role in the issue, as we have already stated above, which is obvious, but it is not fundamental. Even when the father is unemployed, which is far from always being the case (and most of the time, the various forms of aid and benefits provide parents with a comfortable income which is often higher than that of the French natives who are unemployed), the families defend their delinquent or criminal offspring and justify their child's actions. As for the children, they respect their parents and adopt

quite traditional attitudes within their families. It is common for parents to go and harass teachers who have given their offspring poor grades.

There are three remarkable facts that have been awkwardly acknowledged in a news story published by *Libération* on the topic of immigrant criminality in Juvisy-sur-Orge (1 February 1999, p. 10): 1) those who burgle homes are aged somewhere between 9 and 13 and nowadays include girls; 2) parents are the ones behind those burglaries; and 3) criminal gang members are both gypsies and Arabs. Moreover, those thugs are so young that their age makes any prosecution and crackdown impossible as a result of our inappropriate and lenient legislation.

Another aspect of the massive Afro-Arab criminality in our country is simply **racism**, namely a racism of revenge. Statistics show that, contrary to the idea that is spread by the usual media propaganda, the victims of 'hate crimes' are mostly European, in other words the so-called 'white cheese'. I am referring to the White suburban proletariat whose members are the main victims of the hostile acts perpetrated by Afro-Maghrebians, both in 'districts' and in schools. As for families of immigrant origin, they have nothing to fear and live in security. It is illusory to believe that the media would ever mention these facts, which relate to everyday events of a purely sociological nature.

Things have gone so far that the guards of various sensitive institutions are recruited among Arabs or Blacks and that, according to the research carried out by our National Education Office, teachers of Maghrebian origin are much less harassed and shown more respect than are the indigenous French, and are therefore more often recruited to take charge of 'difficult classes'. The situation is actually so bad that Mr Chevènement has declared that additional Maghrebian police officers are required to limit the clashes

between ethnic gangs and the police (following the American model of having Black cops present in the more problematic districts).

To prevent postal workers from being attacked and robbed, a decision has been reached to hire Afro-Maghrebian postmen to work in those districts. The same goes for the 'security guards' who monitor buses. In reality, it is all a very well-thought out strategy: **the 'big brothers' encourage the younger ones to commit acts of aggression and state: 'Only we can calm them down.' Then they are hired to restore peace**. On the outskirts of the districts, no jobs can be given to Europeans. Such is the logic of territorial conquest.

* * *

The French Republican State has once again gone against its own principles. It implicitly acknowledges that delinquency has a racial basis and not just a socioeconomic one, as confirmed by its official discourse.

The most significant aspect of this anti-White and racist criminal behaviour is the regular rape of European women, a crime that fills the statistics of the Interior Ministry and that Henri de Fersan reports on in *Anti-French Racism*.[168] In 1998, one European victim out of three was raped (and possibly killed) by a Black or Maghrebian perpetrator. These are plain and simple facts that nobody can deny. Among the members of the ever more numerous gangs, 'raping a White woman' is a rite of passage that resembles the practices of primitive society. White women symbolise the unattainable. Every racist suffers from self-racism and despises himself: more or less consciously, Afro-Arab criminals consider themselves to be 'less' than the 'Gauls', to use their expression, whether socially, intellectually or on other levels. Under these circumstances, the gang rape of a White woman corresponds to a magical process in which they fantasise

about regaining a lost superiority or equality. This is also a way to humiliate the degenerate ‘White man’, who is no longer capable of protecting his females.

Last but not least, social workers have noticed that criminals are getting increasingly organised along ‘ethnic lines’, whereas during the 1980s, they were multiracial. The presence of Europeans within their ranks is gradually decreasing. This serves as evidence of the fact that an organised ethnic revolt syndrome is indeed at work. The new forms of delinquency are becoming less and less spontaneous. Fighters are now joining forces with conventional mobsters.

The Pretext Of Police Blunders and Racist Crimes

The self-righteous media headed by *Libération*, *Le Monde*, *Le Journal du Dimanche*, and *France 2* openly spread the following sociological pseudo-theory: the urban violence perpetrated by ‘youths’ is to be understood as the direct result of police brutality and the racist crimes of our indigenous French population. The reality, however, is quite different. The vast majority of violent deaths involving young Afro-Maghrebians and leading to subsequent riots is either due to the settling of accounts between drug dealers and thugs, all of whom are of immigrant origin, or the result of a shoot-out between our overwhelmed police forces and aggressive, defiant gangs. In other cases still, they are a consequence of the panicky self-defence reactions of indigenous French people who have been gratuitously attacked.

Under such circumstances, whenever the death of a Black or coloured person gives rise to riots and violence, the latter are given full justification by both the media and the public authorities. This is in complete contrast with the racist murders of policemen and the native French, both of which garner only tiny news reports. In 1997 and 1998 respectively, when the

National Front called for demonstrations to be held in Marseilles and Nantes in reaction to the gratuitous murders of indigenous French youths at the hands of Maghrebians, the press (and even the families of the victims!) spoke of a ‘heinous recovery’.

In other words, the death of an Afro-Maghrebian thug can only be explained through the atavistic racism of ‘Whites’, while the killing or maiming of a native French police officer, firefighter, or citizen could either be the result of a ‘tragic accident’ or a case of ‘police entrapment’, take your pick.

Yet the figures speak for themselves. In 1997, the official statistics of the French Interior Ministry mentioned 9,578 cases where police officers had been injured while on duty and 14 instances where they were actually killed, with 95 per cent of these crimes committed by Afro-Maghrebian criminals. That same year, 10 young people of immigrant descent were killed by the police during shootouts, without our (biased and anti-police) justice system ever coming to the conclusion that the deaths were the result of racist crimes. In 1998, 108 native French citizens were murdered by Afro-Maghrebians ‘for no apparent reason’, in addition to 15,509 of them being seriously injured. During that same year, Afro-Maghrebian perpetrators were held responsible for 280 counts of rape committed against European women. And yet, these are only official police figures, meaning the tip of the iceberg. Since 1995, these figures have been increasing annually, 20 per cent at a time.

When analysing things carefully, it quickly becomes apparent that the famous police blunders never really took place. The scenario is always the same: police officers chase a car thief, with the car pursuit often ending in a fatal accident. Alternatively, a young cop is attacked and, in a state of panic, opens fire in order to escape. The prefects never console the widows nor the

children of those officers who were killed or maimed by thugs during police operations, just as they are never present at the bedside of the young policewomen who were raped and mutilated after being identified by ethnic gangs when travelling on public transport at night. However, in order to purchase social peace, they are more than willing to show up and console the bereaved families of the drug dealers who were killed during the very shootouts which they themselves had caused.

A senior official of the National Gendarmerie, a man who has attained the rank of General and displays a Republican sensibility which bears no connection to the 'extreme Right', once made a few remarks that alarmed me. He asked me not to reveal his name, a request that I intend to honour, of course:

> However, should a civil war start, the day will come when police officers, burdened by their superiors and exasperated by all the orders and counter-orders they receive, will not be the ones to try and protect the citizens risking their lives, without ever having the right to use effective force. Instead, this role will belong to armed citizen militias, whose existence will be completely illegal but considered legitimate by its members. These militias will give no quarter, nor will they feel bound to any rule-of-law that has failed them, or to a justice system that has sunk into malfeasance. This is enshrined in the Declaration of the Rights of Man and Citizen: our nation is our sovereign. It's not the state that governs France, much less our administrative powers. These militias will be led by policemen, gendarmes, and soldiers who have parted ways with the state, despite maintaining some form of complicity with the latter. They will practice personal territorial defence. The official security forces will be powerless to disarm them. I obviously do not wish for this to happen, but we are heading straight for it.

Would American-Style Repression be Effective?

The elected members of our moderate political parties are beginning to acknowledge the scope of this outburst of delinquency (which cannot be said of their leaders), yet they lack the courage to pinpoint its real causes. They adopt the 'ideology of security', an ideology once abhorred for being crypto-fascistic. In a free opinion column published by *Le Figaro*, François

Scellier, the UDF President of the General Council of Val d'Oise, and the Mayor of Saint-Gratien, expressed the view that those youths' sense of impunity encouraged their delinquency: 'Our French society must overcome both its bad conscience complex and its guilt with regard to repression. In their respective areas, local councillors have been waiting for fifteen years, expecting the state do something.' Rest assured, Mr Scellier, that the state will do absolutely nothing.

Mr Scellier harbours the right kind of feelings. However, he allows himself to be optimistic. His analysis is as correct as it is banal, since he has stumbled upon the most obvious facts. He thinks that we are part of a dynamic and pragmatic American republic. He imagines that the ever more numerous young offenders living in our unstructured suburbs will gently and spontaneously adopt 'the values of the French Republic' with a flick of the latter's wand. He supposes that the sclerotic and dogmatised political media class will embrace the values of *Law and Order* as seen in New York and Los Angeles and, accordingly, deal with the criminals he has mentioned, but he's daydreaming.

The mellow reactions of Mr. Chevènement against the 'savages' will remain confined to the stage of words. When faced with the violence of these 'youths' and with the collapse of our school system, the authorities are left paralysed. This is how they formulate things: 'Careful now, it is dangerous to use severe repressive measures against those youths of immigrant descent.'

Only a crisis could ever shatter the Gordian knot. The age of reason has come to an end.

* * *

There is absolutely no hope for France to experience a decrease in delinquency, criminality, and endemic insecurity. On the contrary, all three

are bound to keep on increasing until a collapse occurs. Paralysed by their ideological taboos, the public authorities (including our government, judiciary system, and a police force that is dominated by over-permissive unions) would never dare take the necessary reasonable measures, the very same measures which are applied by the English and the Americans who, ever true to their pragmatism, always take whatever steps are needed to bring back security to their public space. Admittedly, both are probably ruled by fascistic governments and mayors, not unlike Mr Giuliani, the mayor of New York.

So what are the 'fascistic measures' implemented by the English and the Americans in an effort to curb delinquency, measures that would be seen as an obvious banality by any radical Minister of the Third[169] or the Fourth[170] Republic, as is the case with Mr Tony Blair? Let us enumerate them, then:

1. The rule of 'zero tolerance'. In American cities, the slightest misdemeanour can result in severe punishment, including a prison sentence. This punishment is doubled in the case of repeat offenders.
2. The reopening of reform centres for underage offenders, where the strict rules are military-like.
3. The immediate, automatic, and irrevocable deportation of any foreign offender upon the completion of his sentence, without the chance of any legal recourse (which is simply synonymous with applying the law, although this is something that the so-called anti-racist lobby objects to, terming it 'double punishment') and the establishment of an unlimited kind of administrative detention for those who are to be deported.

4. The withdrawal of any and all social benefits which are granted to the families of juvenile offenders (the parental liability principle, which is accounted for in our legal system).
5. The reinstatement of heavy-handed disciplinary procedures in schools and the definitive relinquishment of the unrealistic teaching methods that were introduced in May 1968.
6. The renunciation of the principle that guarantees 'everyone's right to graduate' and a wide-scale return to learning, and so on.

These measures are unlikely to be taken. And even if they were, they would do little to resolve the underlying problem which involves a change in our basic ethnic substratum and a strategy of territorial conquest. They would merely be temporary and would only serve to delay the coming eruption.

* * *

For instance, the 'hard-line political Right' applauds the Wild West-like methods applied by the American law enforcement apparatus.

On 2 October 1998, Dirk Marschammer, a prison warden in Arkansas, gave essential answers when questioned by a flabbergasted France 2 reporter who had asked him to explain his conception of the fight against crime:

> I do not believe in prevention. The only possible prevention lies in repression and punishment. Believe me, the last thing a criminal wants is to return to my joint once he has spent three years there without any possibility of parole. It was in hell itself that he got to serve his sentence. The recurrence rate is therefore very low. Anything is better than being locked up again! What we have actually done is that we have broken his offender mentality, his petty criminal self. He thus does everything in his power to reintegrate into society and find a decent job. In addition to all this, he was forcefully taught the rules of order and discipline during those three years.

Anthropologically speaking, this good man has basically expressed a very laudable conception of education, one that is based on **training** (the alternation of punishments and rewards, in accordance with an inflexible regulation system in which the absence of punishment is often perceived as a reward). This very same standpoint was advocated by anthropologist Arnold Gehlen,[171] for whom man was primarily a *Zuchtwesen*, a '*trainable being*'.

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In Lyons, the fire department went on strike for several months as a result of the attacks that its members are systematically subjected to when answering calls to extinguish burning cars. Union representatives were received at the Elysée as well as in Matignon. After the Venissieux drama, in which a firefighter's leg was torn off, a 'task force' of elected officials was set up to try and come up with solutions. However, it is just another Théodule Committee.[172] The negotiations which were conducted with the striking firefighters covered the topics of 'increased staffing, working conditions, and the weekly duration of their activities on the frontline of a society in crisis' (*Le Journal du Dimanche*, 16 May 1999). In other words, they intend to hire staff in order to reduce the amount of time during which each firefighter is exposed to danger while on duty in a certain district. No mention is made of the real cause of the problem: the eruption of young immigrant criminality. Due to an ideological taboo, one still attempts to put a poultice on a wooden leg.

Compared to 1997, our national crime and delinquency rate increased by 2.73 per cent the following year, according to the figures provided by our Interior Ministry. When giving a speech at the Elysée on 4 January 1999, Jacques Chirac declared, 'The current situation is a source of great worry.

What is now required is a global response which would involve every member of our society. It is also necessary for our public authorities to improve their coordination and efficiency when taking action'. Such jargon is bound to leave everyone confused.

The Interior Ministry, on the other hand, did not attempt to hide the fact that this rise in criminality was entirely due to the 'an increase in public delinquency' and resulted particularly from the actions of young immigrants, whose numbers are experiencing a gradual growth in our country's most recent age-group statistics.

Pre-War Facets and a Rising Threat

The scope of delinquency involving Afro-Maghrebian youths continues to expand. For instance, they now resort to threats with firearms so as to rob train passengers. That's precisely what happened on board the Annecy-Saint-Gervais train in the late afternoon hours of 30 December 1998, in broad daylight. Three minors, aged 16, 17, and 15 respectively, one of whom was a girl (a fact that is becoming increasingly common), compelled travellers to surrender their cash, music players, bank cards, phone cards, bags, cameras, you name it. They were all arrested by the police following a series of investigations, but the girl was ultimately released. The AFP dispatch that recounted the events (5 January 1999) did not specify the origin of the defendants. As a journalist myself, I tried to find that out, only to have the head of the AFP reply, 'Are you a racist or what?' Talk about a slip of the tongue!

In addition to this foul criminal behaviour, we are also witnessing political delinquency. In fact, the two are intertwined. Buses are pelted with stones, firefighters attacked, White women assaulted, and looting committed during high school events. To celebrate the end of Ramadan, shopping centres are looted. Car arsons (totalling 10,000 in 1999) have been

increasing annually by 10 per cent since 1995. In the Lyons area alone, 540 car arsons were committed within a period of three months (January, February, and March 1999). Members of the fire brigade, an acclaimed symbol of the French government, are often wounded, a fact that holds great symbolic significance. In the eyes of young arsonists, cars are a 'native French privilege'. The urban rodeos that result from car theft carry the same wild significance of claiming an object that one covets, since the offenders in question are truly fascinated by the symbols of power and wealth which are typical of the bourgeois social class. They want to be allowed to enjoy it all without putting in any work or effort. Deep inside, they cannot help admiring their cars, televisions, electronics, brand-name clothes, and so on. Their actions reflect a primitive kind of behaviour, the sacrificial destruction of the item they desire, and, furthermore, the symbolic destruction of its owner.

As a matter of fact, the cars which are burnt in the French suburbs are not targeted randomly. They are those of the native French who belong to our country's disadvantaged social classes. It is an 'incentive for French people to move out of the area'. The BMWs and Mercedes owned by Afro-Maghrebian dealers are never set on fire.

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There are two causes which account for the rejection of effective repression policies, as well as for the tendency to reward offenders under the pretext of prevention and integration.

The first is of an ideological nature and is rooted in the post-Rousseauian utopias of May 1968 (the romantic theories of a 'natural and permissive educational process'). The carrot is considered better than the stick. This dreamlike and ultra-egalitarian conception of things attempts to play down

the fact that there are individuals and human groups who, *per naturam*,[173] display a consciously and inherently parasitic, anti-social, and criminal behaviour under a given set of circumstances. Hence the disciplinary collapse experienced in our national educational system, the judicial and legislative tolerance shown towards localised crime, and the dogmatic relinquishment of the 'correctional facility' system, a system which was once proven to be effective. It is of course working class youths who suffer most as a result, while the offspring of the progressive bourgeoisie, the very same one that preaches this lenient tolerance, remains perfectly safe against such crimes.

The second cause behind the absence of an effective repression policy against our country's geometrically progressing criminality is **an antiracist complex**, a complex that is maintained by the intellectual media class. This second factor exacerbates the first. When the fact that Afro-Maghrebians are responsible for most of our excessive delinquency is taken into account, any sanctions and any form of effective repression against the members of this 'community' come up against paralysing taboos. With the exception of murder, the impunity of thugs and ethnic gangs is now taken for granted in the social reality of our schools and public places.

All this is bound to generate harrowing and yet amusing contradictions: since they experience it first-hand, both Leftist college unions and faculty members acknowledge the fact that the unbearable violence which paralyses the school system is mostly perpetrated by Afro-Maghrebian youths. However, they are only willing to admit this in private. In public, one is content to demonstrate 'against the violence' whenever a teacher is stabbed or raped, for example, but it is out of the question for anyone to denounce the real causes formally because their ideological and anti-racist taboos constitute an impassable barrier. Hypocritically and discreetly, the

victims prefer to request a transfer to a school zone devoid of immigrants. In other words, the situation keeps getting worse: the fire will have to spread for a solution to be found.

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Faced with this eruption of 'youth' criminality, the government finds itself torn by its own ideological contradictions, just like the political Right once did. The system faces three imperatives which unite to form an unsolvable problem:

1. For electoral reasons, we cannot sit idle-handedly. Something must be done, because the chaos can no longer be ignored.
2. It is out of the question for us to admit that this criminality is mainly connected to immigration.
3. For ideological reasons, we are neither able to apply a policy of 'repression', nor sink into a doctrine of 'security', for these taboos are not to be transgressed. So what can one do to overcome the disparity which results from this three-legged monster?

Chevènement, our Interior Minister, has been bold enough to talk about imposing financial sanctions on the families of those delinquents, similarly to what the British have introduced in their country. In *L'Est Républicain* (12 January 1999), he stated: 'One might consider taking the necessary steps to suspend the financial aid granted to an offender's family or to place those benefits under supervision'. However, no one will ever listen to him.

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Insecurity zones stretch out all around us. Since 1998, the beginnings of an ethnic civil war have been taking shape at Venissieux, in the districts of the

Minguettes plateau, although nobody dares talk about it. On a daily basis, cars and shopping facilities are set ablaze, buses and police vehicles ae pelted with stones, armed attacks are carried out against the police officers of the Brigade for the Repression of Violent Behaviour (BRAV), numerous robberies and break-ins committed on school premises and in private homes, and pharmacies or shops looted and burned. The 'preventative' associations known as *Acting against Violence* and *Inhabitants Taking Action* are completely overwhelmed and useless. From early 1998 to July 1999, 195 police officers, firefighters, or people of European origin were seriously injured at the hands of violent Afro-Maghrebian thugs. In 1999, 1,020 acts of arson were committed against cars whose owners were all of European descent.

In July of 1999, André Gerin, the commune's (Communist) mayor, wrote to Lionel Jospin and invited to come in all 'urgency' to Venissieux. In his plea to the Prime Minister (who did not even have to read the content), he expressed his rage and said, 'We are faced with a choice: either the jungle and a civil war, or the Republic'. In a display of naïvety, he demanded 'the presence of armed brigades, who would in some way act as the peacekeepers of the Republic'. We truly are in a state of extraterritoriality. André Gerin's successor to the post of Mayor will probably be a Muslim immigrant. Who knows, perhaps he will be luckier.

The measures which have been taken in order to deal with the situation are ridiculous and constitute a faithful reflection of our government's widespread mellowness, since the public authorities have proven to be guilt-ridden and morally incapacitated when faced with Afro-Maghrebian troublemakers. As a remedy, the regional prefect has proposed 'the enhancement of possible holiday activities'. In other words, we are to reward those thugs in order to get them to calm down. The taxpayer is

expected to provide them with vacations and finance their leisure activities. Everyone is oblivious to the fact that such an attitude serves as a major encouragement for them to commit further crimes. Always this stupid idealism of 'helping them and being kind to them so that they are no longer so wicked'. Think again: they will now be even wickeder.

At Venissieux as well as other places, the burden of this endemic criminality weighs heavily on the community. In late 1999, both the state and the urban community will invest 50 million francs into the construction of a shopping centre, a public service centre, and a house of trades, all of which will probably go up in smoke. Concerning the insurrectional state at Venissieux, *Le Journal du Dimanche* (4 July 1999) explains, 'Political representatives, police officers, and associational activists keep hammering us with the fact that "we lack the necessary means". One judge is not enough for our minors, our educators are overwhelmed, and our bus drivers tired'. In other words, it is necessary for our society to devote more and more resources to managing an Afro-Maghrebian population which is unable to control its temper. Financial resources, of course. And no one dares mention the 'cost of immigration'. The Italian, Spanish, Portuguese, and Polish migrants of old lived in far more precarious conditions than the ones which Afro-Maghrebians experience today and yet did not require all these 'resources' to ease their temper. They added a certain richness to the community, instead of weighing it down with unbearable costs.

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The mayors of the cities which face this growing and **heinous** criminality, **one that is gradually taking on the shape of an insurgency**, never dare blame the perpetrators openly, nor do they have the courage to denounce the primarily ethnic causes, resorting to vague intellectual, sociological, or political considerations instead.

At Venissieux, the populations of European origin cannot put up with things anymore and end up moving away. Ghettoisation has set in. The above-mentioned *Journal du Dimanche* reveals, 'In the Minguettes area, a thousand flats are empty. The city itself has lost nearly 10 per cent of its population in a period of five years. Behind the delinquency of thirty identified repeat offenders, there are adults who protect "business" areas and undermine any rehabilitation project. The "Inhabitants Taking Action" association has just cancelled its 14 July ball. "It's way too dangerous, we're scared", they say.'

It all begins with the stupid premise that young offenders are 'citizens like everyone else', 'in the same galley' as the rest of us, and belonging to the 'Republican community'. In actual fact, **the more society decides to be generous towards them, the more they will display aggressive and hateful behaviour, because their logic is insurrectional and political**. There are two psycho-ethnic reasons for this. On the one hand, their opponent's weakness excites them, as he is unable to fight back and repress them. On the other hand, they feel humiliated by the privileges and facilities they are granted and the generosity which they are shown. This is especially true because their implicit goal is to impose their own social order, a fact that the authorities pretend not to understand.

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In the Parisian metro, where insecurity grows every year, Afro-Maghrebians are responsible for 90 per cent of all attacks, a rate that is acknowledged by the RATP.[174] The remaining 10 per cent are the work of gypsies. What is remarkable is the increasingly organised character of those crimes, operated by gangs specialising in hold-ups. The number of abused or raped women is also on the increase. RATP staff noticed that 'the aggressions are becoming

more and more violent and savage' (as stated on France 2's television news at 1 PM on 1 June 1999). An ever-growing number of these attacks are no longer motivated by a desire to snatch people's valuables, but the desire to 'do a Frenchman' (or a French woman). Zoran, an RATP screening officer, had this to say: 'Running checks is like going to war armed solely with a notebook and a pen'. Another one admits, 'The attacks have become so commonplace that one no longer takes the trouble to declare workplace accidents'. The result is that people involved in this line of work are resigning and no longer react when a 'youth' smuggles himself in. 'I will not attempt to resist such criminals. They have taken things too far', says another controller (*Journal du Dimanche*, 6 June 1999). Ethnic gangs have thus come out as winners. They can occupy those places with complete impunity, knowing that violence pays off.

It's always the same sequence of events: seeing that no authority is reacting to their violence with repressive measures, they feel encouraged and always take things further. In the minds of ethnic gangs, it is part of a guerrilla logic. The only language they understand is the use of force, and they only respect strength. It is an ethological reflex**: the victim's weakness and fear, his lack of response, and his attempts at reconciliation excite the aggressor, who escalates things further**. Nothing is fiercer than a civil war.

Governments have not managed to grasp in any way (or have deliberately chosen not to) the guerrilla mentality of ethnic gangs, a mentality that is animated by the tactic of territorial occupation.

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Since 1995, our increasingly concerned police force has been reporting a new phenomenon: **the use of heavy weaponry is becoming commonplace** in immigrant districts. Arsenals of wartime weapons are being discovered in

cellars and armed robberies are occurring. In addition, fights involving guns are breaking out among dealers, burglaries are being carried out by criminals who are carrying submachine guns or assault rifles, and armoured cars are being attacked by Maghrebian gangs wielding rocket launchers. Upon their arrest, Afro-Maghrebian offenders are increasingly found to be carrying military-style weapons. Gone are the days of knives and tear gas canisters. On 17 July 1999, the President of the French Gunsmith Association, Yves Goletty, told Caroline Parmentier of the *Présent* daily newspaper, 'The most surprising finding is that these guns are mainly used by small-time suburban troublemakers, more than by the members of organised crime'. Lethal gunfights happen on a regular basis, like the one at Châtenay-Malabry in June 1999, when an ethnic gang war left two people dead and one injured in its wake. Police officers are particularly concerned: their own handguns (which we urge them not to use) will be increasingly ineffective against the advanced arsenals being used by criminals and rioters. Caroline Parmentier wrote, 'Suburban savage youths consider cops to be their target of choice. Police unions have openly expressed the fear that it is their men who will normally be targeted by this violence, a violence that is proving to be increasingly more dangerous and lethal'.

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The criminality of 'young immigrants' is constantly taking on new forms and spreading to previously unaffected areas. Trains, including the TER, the TGV, as well as the Intercity, are all now being targeted by organised gangs who terrorise and rob travellers wielding weapons, in addition to insulting and attacking SNCF[175] staff. This phenomenon, once limited to late-night commuter trains in the Paris region, has been spreading towards the provinces since 1998, particularly the lines that lead from Marseilles, and

they are now occurring in broad daylight. The gangs are also active on the night trains, where passengers are robbed while asleep.

On the night of 15–16 July 1999, two Danes, two Swiss citizens, and five Englishmen found themselves with nothing but their shorts and sandals on the Barcelona-Nice sleeper train. The ticket inspectors of the 'Blue Coast' line (Marseilles-Fos-sur-Mer) are having a hard time because of 'the young offenders which descend from northern Marseilles', says *Le Figaro* (23 July 1999), meaning the Comorian and Arab ethnic gangs who specialise in hold-ups and systematic property damage. Between June 1998 and June 1999, train violence has risen dramatically in the provinces, with a 33.6 per cent increase affecting passengers and a 24.6 per cent leap in the case of railway staff. The SNCF has therefore been compelled to fund the recruiting and training of 1,700 men who are sworn in and armed in order to protect those trains, which is however a waste of funds since it would take ten times as much to guarantee its effectiveness. Once again, it is easy to imagine the resulting costs to the community. Henri Bascunana, the regional secretary for the PACA region CGT[176] Railwaymen, admitted the following (op. cit.): 'The insults, threats, and minor physical assaults have become a daily occurrence in the lives of SNCF employees. We are on full alert, while travellers find themselves at the end of their wits. We are not in the Wild West yet, but unless something is done soon, we may very well be'.

The SNCF and the management of equipment, land use, and transport services for the PACA region have recently expressed concern that 'the Marseilles-Aubagne, Marseilles-Fos and Marseilles-Aix train lines are being increasingly neglected.'

> We recently consulted with travellers and realised that what they feared above all was being insulted, robbed, and physically assaulted, as tends to be the case with those who travel on the

> Marseilles-Nice-Saint-Raphaël stretch, which is one of the most frequented in France. In search of thrills, small groups of youths undertake illegal raids against the trains, spreading panic in the compartments. [...] There should be more people at those stations to guide, monitor, calm frayed tempers, reconcile those who travel by train, reduce degradation and damage, and reassure SNCF staff. Otherwise, the excesses are bound to multiply and turn into real drama. (statement by Christine Geiger-Cesari, 21 July 1999).

'Excesses', huh? ... What a euphemism she uses, when it is simply a matter of trains being attacked. This phenomenon reflects both the incredible deterioration in the quality of community life as a result of immigrant criminality and the high costs that stem from it: when will we be compelled to provide police patrols, gendarmerie officers, and security guards on all trains that travel through the Lille, Paris, Lyons, and Marseilles areas in order to restore security?

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What is however certain is that the police will never be able to cover all the new fronts that have been opened by immigrant criminality. Increasing railway and metro security would mean decreasing street surveillance, riot control in sensitive districts, as well as those officers currently working on countering 'road pirates', whose actions have revealed themselves to be a novel source of insecurity which first surfaced during the 1990s. 80 per cent of all batterers, killers, rapists, or robbers who targeted isolated motorists and were arrested between January 1996 and January 1999 are 'persons of immigrant origin,' according to the statistics provided by the Directorate of the National Gendarmerie (May 1999), which were of course never published by the press.

This phenomenon does not only affect France, but also impacts Great Britain. *The Observer* (12 July 1999) revealed that, according to the Railways Health and Security Commission, assaults against company staff increased by a rate of 40 per cent between March 1996 and March 1999.

1,000 cases of aggravated assault were officially listed. In 1998, 72 railway workers were seriously injured. The overall number of assaults, however, remains lower than that of France due to the much greater severity of the Anglo-Saxon legal system. In a display of typical British humour, Ian Morton notes (still in the above-mentioned daily) that 'although the victims are all of British origin, it is curiously not the case for the assailants themselves, according to the observations of Scotland Yard'.

Historically speaking, whenever transport and trans-regional terrestrial communication are marked by insecurity, it is always the sign of a decline in civilisation.

When we consider our efforts to protect all areas and enable people to move around in complete safety regardless of location, our awareness of the continual spread of zones of insecurity is taken into account, our desire to calculate the necessary deployment of security forces, and our attempts to predict where delinquents are going to strike next (if one can still speak of mere 'delinquency'), does it not seem to be the case that, year after year, we are plunged ever deeper into **a logic of military confrontation**?

Following the innumerable acts of delinquency committed by ethnic gangs, not only are the media increasingly reluctant to reveal the origin of the perpetrators, but more and more often, violence and riots are hushed up unless they are of remarkable proportions. Such situations are now expected to involve several casualties before the press and television dare make mention of them.

Resorting to the typical diplomatic language used by politicians, Jean Tiberi, the Mayor of Paris, stated in a press release dated 15 July 1999 that he can only 'deplore the particularly numerous incidents that occurred on the evening of 13 and 14 July', adding that he considers it 'necessary to develop suitable mechanisms to deal with the exceptional events taking

place in Paris'. Among our country's mainstream media, *Le Figaro* was alone to speak of these incidents, covering it in a small tidbit published on page 29. As a result of these 'incidents', which took place during many of the 14 July festivals which are held in France and are a direct consequence of the emergence of Afro-Maghrebian gangs (the very same incidents which the exasperated Socialist mayor of Courcouronnes called the 'new barbarians', with little regard to his Leftist decency), 93 assault victims were admitted to the emergency rooms of four different hospitals in the centre of Paris (the overall figure being ten times higher for the region of Paris), whereas the Prefecture was only willing to acknowledge ten injured in its official statistics. 26 Africans and Maghrebians were arrested in Paris, many of whom had severely battered a member of the RATP staff. On top of all this, over these two nights, there were several attacks against police patrols, massive damage to public buildings, multiple acts of rape upon young White girls, ambushes set for firefighters, and twenty cars torched. Routine immigrant behaviour... In his statement, Jean Tiberi adds, 'These acts follow the outbreak of violence that tainted the Festival of Music, violence which was, it seems, only partially included in the initial statistics presented by the Police Prefecture'. Governments cover up these endemic acts of violence, especially during 'celebrations', in an attempt to sustain the fantasy of a friendly and cordial multiracial society. In an amusing paradox, even the sacrosanct Gay Pride event, the parade of homosexuals which the regime cherishes so much, was disrupted by the attacks of Afro-Maghrebian thugs, whose macho and homophobic nature is violent by definition. But one must not say a single word about it!

At the current pace, it will probably become impossible to organise dance events, traditional Festivals of Music, and 14 July celebrations unless we

fund the deployment of a significant number of riot police officers, a number that the French government is unable to provide anyway.

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Thus, the increasing criminal acts and endemic harassment committed by ethnic gangs contribute significantly to the degradation that plagues our French population's quality of life and its sociality. Already at this time, many public folk festivals can no longer be held. Owing to insecurity, people all over the country face restrictions with regard to visiting restaurants, cinemas, theatres, and concert venues in the evening. The number of 'safe' clubs and establishments, as well as that of pharmacies and convenience stores which remain open until late in the evening, are both in decline, the only exception being the amenities which are located in beautiful and protected neighbourhoods, of course. How long will this last, though? It is our nation which now bears the brunt of immigrant criminality, but the 'enlightened' bourgeoisie will soon be affected by this bitter reality as well.

In many 'chic' city centres such as Tours or Strasbourg, nightlife has been diminishing at full speed since 1995 due to incursions or even the permanent presence of young Afro-Maghrebian offenders from the suburbs. In Marseilles, the city centre is only a shadow of what it used to be during the 1980s. Every year, 20,000 people of European descent move out of Marseilles. In Paris, the number of unexpected attacks which paralyse the subway, the RER, and commuter trains on a regular basis is rising constantly, and is almost entirely the result of duty officers being attacked by young immigrants and the consequence of Wild West-style train attacks, such as the one that was carried out in February 1999 on the Saint Lazare-Poissy line. And it does not end there: in July 1999, the Paris-Lyon TGV was forced to stop at the Créteil crossing as a result of a short circuit which

had been intentionally triggered by Brown ‘savages’, who had thrown a cable across the overhead line. This of course caused a multiple-hour traffic jam...

In the absence of a reaction by an indifferent or immigrant-supportive government, the insecurity created by those delinquents shatters social ties, destroys conviviality, and complicates the lives of millions of citizens. Unless they are willing to react at last, all the latter can do in the end is comfort themselves by watching television or surfing the Internet. Another option is to vote for the pluralistic Left or the fragmented Right.

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Ethnic war is bound to break out and we have yet to see anything, as predicted by Eric Werner[177] in his book *Civil Pre-war*.[178] Another facet of this situation is that of guerrilla wars between ethnic gangs in rival neighbourhoods, along the lines of the American model. However, these inter-immigrant clashes can never conceal the fact that **they are all uniting against their primary enemy, namely native Europeans and their state**. By targeting all the symbols of the state (the police, the fire brigade, transportation), defying the rule of law through the establishment of areas of criminal economy, and forcing Europeans to move out under threat (even in the case of Portuguese and Spanish immigrants, which confirms their racial and cultural motivations rather than national ones), ‘young immigrants’ have set off a process geared towards a civil war, one of violent internal colonisation that will probably be inscribed upon the psyche and cultural memory of generations to come. ‘**Waging war upon Europeans on their own territory**’: this is the slogan which shall remain fixed in this growing population’s collective subconscious.

As usual, the social democratic, communitarian, ethnopluralistic, optimistic, and Islamophilic Christian intellectuals which make up the core of the well-off political Right and the hypocritical political Left are bound to accuse me of giving in to ‘fantasies’ and to the ‘romanticism of catastrophes’. Yet I am not the only one to have reached this conclusion. Malek Boutih, the President of SOS Racism, a convinced integrationist who is perfectly aware of the collapse of his own dogmas, not only acknowledges the endemic violence of his coreligionists but no longer attributes it to the ‘racist exclusion’ that they supposedly face, an attitude which contradicts the very doctrine of the parastatal organisation that he chairs. Using terminological hints, he made the following admission in *Le Figaro* (2 July 1999):

> Today, the ghetto generation is taking control of the neighbourhoods. In the Parisian region, I do not know of a single neighbourhood that is not at war with another. Shoot-outs and district-to-district vendettas are on the daily menu. These events are related to a struggle over territory. The media have covered three or four shootings, but based on the evidence that I have lately collected in those districts, many more have actually occurred. Whenever there are no casualties, the case is considered closed. [...] Undeniably, ethnic ghettos are starting to appear. It’s my job to raise the alarm and warn of the fact that it is not merely a matter of damaging elevators, tearing off mailboxes, and spraying walls with graffiti. Ultra-violence has settled in on one side and fear on the other.

I could not have said it better myself. By the way, can you guess who stands on the side of that ultra-violence and who finds himself on the side of fear? This was not a slip of the tongue on the part of Boutih, but a confession.

What is intriguing is the fact that SOS Racism, initially created by the pro-immigration lobby to defend Afro-Maghrebian immigrants against the supposed racism of ‘true Frenchmen’, has now taken it upon itself to contain the racist violence that its Afro-Maghrebian protégés are wreaking upon those very same Frenchmen! Electoral calculations, you say? Hardly. The civic logic of Republicanist naïvety, to use the fetish word of Malek

Boutih? Perhaps. Still, Malek is a good guy, a truly noble-minded man. He is someone who has readily **assimilated** and who, with the ardour of a neophyte, believes in the virtues of rational pedagogy, puts his faith in 'urban policy' and its billions of unnecessary subsidies, and follows the dogmas of cosmopolitan individualism. Similar to all his mentors, those masters of deceit, **he does not realise (or does not dare to ponder the fact) that citizenship and ethnicity go hand-in-hand, and that the former can only be achieved within a single nation**. What he wants is to avoid a civil war at all costs, even though it has already begun, just like Arnust, the hero of *September's Fall*, a novel by Scottish author Dick Carven, who kills himself while trying to defuse a bomb that he himself had manufactured and planted. It is, however, impossible to prevent a crumbling dam from collapsing, as this is beyond any engineer's skill.

Malek, his Left-leaning Republicanist masters and post-Trotskyist mentors, are all **reaping what they have sown**. In contrast with codified wars between states, there **really** is a winner and a loser in every civil war, a situation which will prevail for centuries to come. I would not want Malek Boutih to end up like the Harkis of Algeria.

150 Sebastian Roché (b. 1962) is a criminologist who often works as a consultant regarding issues of national security in France, the US, and Canada, and was appointed by Nicolas Sarkozy in 2007 to assist in the creation of a National Security Counci.—Ed.

151 *La société incivile: qu'est-ce que l'insécurité?* (Paris: Éditions du Seuil, 1996).

152 Jean-Yves Le Gallou (b. 1948) served as a liaison between the French New Right and the mainstream political establishment in France during the 1970s. In the 1990s he was also a member of the European Parliament from the National Front.—Ed.

153 The process of achieving a goal gradually and in secret by carrying out a series of small actions over time.—Ed.

154 Éric Delcroix (b. 1944) is a lawyer and writer who has worked with the National Front, and has been the lawyer of Marie Le Pen.—Ed.

155 Henri de Fersan is a pseudonym for Christophe Picard (b. 1969), a French Right-wing journalist who is a member of the National Front.—Ed.

156 *La guerre des rues: La violence et les jeunes* (Paris: Plon, 1999).—Ed.

157 Referring to the ideology of Jean-Marie Le Pen, who was then leader of the National Front.—Ed.

158 Latin: 'civil war'.—Ed.

159 Voix des Français-Renaissance, or Voice of the French Renaissance 95, is an anti-immigration party in France that was established in 1993. They also publish a monthly journal.—Ed.

160 On 13 December 1998, 17-year-old Habib Muhammed was shot and killed by French police during an attempted car theft. In spite of the fact that the officers involved were arrested, riots ensued for several days, leading to the injury of several officers and the stabbing of a journalist, as well as extensive property damage.—Ed.

161 In May 1968, a series of strikes by radical Left-wing student groups in Paris were joined by a strike of the majority of the French work-force, shutting down France and nearly bringing down the government of Charles de Gaulle. Although the strikes ended in failure and had evaporated by July, they are still seen as the decisive moment when traditional French society was forced to give way to the more liberal attitude that has come to define France in subsequent years.—Ed.

162 The analysis of war.—Ed.

163 Julien Freund (1921–1993) was a student of Raymond Aron and Carl Schmitt. During the Second World War, he was a member of the French Resistance movement. After the war he became a professor of sociology at the University of Strasbourg. In 1980, in protest against the French educational system and its methods of teaching political science, he decided to retire. He was also a contributor to New Right publications in both Germany and France.—Ed.

164 Alain Finkielkraut (b. 1949) is a well-known French-Jewish professor and writer on philosophy who is critical of immigration and multiculturalism.—Ed.

165 Bernard Tapie (b. 1943) is a French businessman and media personality who served as Minister of City Affairs in 1992–93, and also in the National Assembly as a member of the Radical Party of the Left.—Ed.

166 Zinedine Zidane (b. 1972) is a retired French footballer who is of Algerian Berber descent and is regarded as one of the all-time greatest players of the sport. Today he manages Real Madrid.—Ed.

167 The national stadium of France, located just north of Paris in Saint-Denis.—Ed.

168 *Le racisme antifrançais* (Paris: L'Ænсre, 1997).

169 The French Third Republic arose in 1870 out of the defeat of the Second French Empire and the fall of Napoleon III, and lasted until the conquest of France by the Third Reich in 1940.—Ed.

170 The French Fourth Republic arose in 1946 following France's liberation from German occupation and collapsed in 1958 as a result of the Algerian crisis, leading to the formation of the Fifth Republic by Charles de Gaulle.—Ed.

171 Arnold Gehlen (1904–1976) was a German philosopher who was active in the Conservative Revolution. He joined the Nazi Party in 1933 and remained in its ranks until the end of the war, being drafted into the Wehrmacht in 1943. After denazification, he continued to write and teach, and his ideas remain influential on the German Right to this day. His post-war books *Man in the*

Age of Technology and *Man, His Nature and Place in the World* have been published in English.—Ed.

172 This term was first coined by Charles de Gaulle to describe a committee in which there is a lot of talking but never gets done.—Ed.

173 Latin: 'by nature'.—Ed.

174 The Autonomous Operator of Parisian Transports supervises the public transportation services in Paris.—Ed.

175 The French National Railway Company, France's state-owned national railway service.—Ed.

176 The General Confederation of Labour is one of the national trade unions of France.—Ed.

177 Éric Werner (b. 1940) is a Franco-Swiss writer and professor associated with the New Right.—Ed.

178 *L'avant-guerre civile* (Lausanne: L'Âge d'Homme, 1999).—Ed.

CHAPTER VI

As Immigration Devastates Public Schools

Endemic violence and insecurity, a plummeting educational level in public school classes, psychological crises that affect the teaching body and the failure of all 'reforms': all of these aspects are part of a long list of symptoms that characterise the destabilisation of our national education system, a destabilisation that is revealing itself to be increasingly more expensive and ineffective.

Faced with the evidence, authorities, student protesters, and teachers' unions do not dare transcend the veil of their taboo. They are unable to admit that the dramatic crisis that afflicts secondary school education, and even primary school lessons, is expressed through two related causes, for which all those who complain nowadays are responsible: a delirious educational ideology that has been implemented since 1968 and, most of all, the fact that school classrooms have been invaded by a non-native population, one that is primarily of Afro-Maghrebian origin, a population whose ethnicity is at odds with the local one and whose attitude is one of revolt against our French society.

The dogmatic proponents of permissive education and pedagogism, both of which were inspired by the doctrine advocated by pre-Trotskyist Jean-Jacques Rousseau in his *Émile*,[179] come from the same ideological milieu as the French immigrationist party. In the space of two generations, egalitarian humanitarianism has accomplished its task of destruction and especially that of self-destruction.

The two causes mentioned above are bound to exacerbate each other's effects: when one resorts to **permissive methods and applies them to populations with a delinquent tendency**, in other words the kind of population which, culturally speaking, only understands the language of authoritarian power, the result can only be one of anarchy and disaster.

Our national education system is reminiscent of a group of firefighters who attempt to extinguish a petrol fire using water, or rather rose water in this case.

The Logic of Chaos

This disastrous ideology that pervades the permissive education of 'awakening' is even more pronounced in Germany than it is in France, where an anti-authoritarian reaction surfaced during the 1950s. The events in France were something of an anticlimax compared to both the National Socialist regime and to Stalinist East Germany.

True enough, but Germany is not home to masses of Afro-Maghrebian colonisers, as is the case with France. The Turkish immigration it has experienced does not pose the same problems, especially regarding school violence and the anarchic behaviour of those involved.

As far as the public education sphere is concerned, **there are once again no solutions to be found within the current framework of society and ideology**, regardless of what the adepts of authoritarianism and permissiveness wish for, or what madmen and communitarian assimilationists would like. The solutions which aim to reestablish the so-called 'Jules Ferry schools' (with their rigorous discipline and authoritarian moral citizenship) are all inapplicable: young immigrants would be completely averse to them, and the teaching body unable to implement them.

The Right-leaning and Left-oriented authoritarian Republicans[180] are completely mistaken. Under the current system, all efforts are futile. It is too late, far too late. The system must be allowed to perish by itself, under the weight of its own evil. It is only upon the ruins of the old system that a new order can be erected. Once a certain threshold has been crossed and a certain stage of decomposition has set in, any reform becomes useless.

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The majority of the 'problems' afflicting our national education system stem from these two causes: its non-selective and anti-authoritarian educational laxity and the ethnic kaleidoscope of the general school population. Save for some journalists who actually do refer to its real causes through mere lip service, nobody is really willing to admit anything. Jean-Louis Turenne writes (*Le Figaro Magazine*, October 23 1999):

> A growing insecurity, a catastrophic educational level, and the breakdown of integration: at school, everything has gone wrong. The students have taken to the streets and the teachers call for help. Shock treatment is obviously required. [...] The French school system is ailing. The afflictions that have stricken it are common knowledge to everyone, whether parents, students, teachers, or ministers. [...] We must appeal for help before our already sinking national education system goes down the drain.

Due to their ideological dogmatism, the protesters lack the courage to mention the actual causes and simply demand more and more money, when of all the OECD[181] countries, it is actually France that dedicates the highest proportion of its budget to national education. As if money could ever resolve a sociological and ethnic problem.

Turenne analyses things further:

> So what are these protesters demanding? More classrooms, additional teachers, a lower number of students per class and improved schedules. Thrilled by the prospect of avoiding the real debate, our Minister of National Education is more than willing to oblige. [...] 4 billion

> Francs have been allocated for this very purpose. A quantitative problem requires a quantitative solution.

It is of course obvious that these credits will not resolve anything. What is also intriguing is that when facing school violence, and confronted with facts that contradict their dogma, the proponents of social laxity and anti-authoritarianism now demand the presence of additional guards or police protection.

The Law of the Jungle

In France, school violence has taken on multiple forms since the early 1990s, reaching proportions and frequencies that are unheard of not only in all other countries of the European Union, but even in the United States. In 30 per cent of our institutions, the transmission of knowledge has become impossible. Teachers are simply unable to make headway. Here are the most common forms of school criminality:

1. Acts of so-called racketeering, perpetrated against the weakest students and committed in order to provide gang leaders with money and clothes.
2. Brawls between clans of students, as well as rape.
3. Acts of arson and looting on school premises.
4. Threats and assaults against teachers. The latter have to face acts of reprisal at the hands of both students and their parents the moment they dare to give low marks or attempt to exercise a semblance of authority.

When taking both public school premises and their immediate surroundings into account, 1998 was marked by a total of 10 fatalities, in addition to the

rape of 25 students and teachers, 253 serious injuries, 17 cases of severe arson, and 2,780 ‘fights or assaults’. The press has never published these figures, but I have managed to obtain them anonymously thanks to my contacts among the Rue de Grenelle[182] staff. Officials are told not to disseminate statistics and to silence the truth.

Another interesting figure found in these same sources: in 88 per cent of cases, acts of violence and delinquency are the work of either Maghrebian or African youths.

Strangely enough, French teachers never encountered any issues of rebellion or violence when they worked in colonial Africa or the Maghreb in the early twentieth century. The reason is simple: they were perceived to be both civilising and domineering. They were thus feared. Today, young immigrants portray themselves as avengers who seek retribution for the subservient fate that befell their parents and ancestors. In the absence of a serious authority to face up to, they unconsciously return to their ancestral mentality. Once having been forcefully colonised and civilised on their own soil, they now assert their colonising and decivilising role on ours. What a classic historical reversal this is.

The Racialisation of Schools

Republican integration has failed across the entire scale. In secondary schools, young immigrants express their difference through violence and nationalism, and often through Islamism and their hatred of all that is French or European. In January 1999, *Le Figaro* published ‘The Diary of a Suburban Teacher’, a document whose frightening authenticity was challenged by some self-righteous folks out there. The high school in question, located in the Parisian region, was described as a genuine ethnic jungle, where any efforts to teach were doomed to fail (students attend

lessons solely to ensure that their families receive financial benefits), where members of the teaching staff and the European students were terrorised and where violence and crime were everyday occurrences. After being severely assaulted by a Black student whom he had dared tell off, the teacher broke the code of silence and published a book in which he shares his own personal experiences. (Nicolas Revol, *Damn Teacher!*).[183]

Among other things, he mentions the following: 'Maghrebians represent 50 per cent of the population here, with the remaining figure being made up by Africans (20 per cent), the Portuguese, Turks (20 per cent), and the native French (10 per cent), to which we can add a few Asians scattered here and there.' His twelfth grade 'comprises three groups: Maghrebians, Africans, and, marginally, some Whites, who were joined by a handful of Asians.' He expands further: 'In front of me, at the back of the class, there is a small group of Africans, to my right a Maghrebian one, and the others are on the left'. The official dream of a multiracial melting pot has obviously gone up in smoke. Racial — and hostile — separation is established naturally. The author gives many examples of the kind of insults he received on a daily basis and carefully noted, such as, 'I swear by the Qur'an of Mecca that I'll fuck your mother, the whore!'; 'I swear by the Qur'an of Mecca that I'm gonna stand up to you so bad you'll shit your pants!'; 'That ain't cool and you'll pay for it later. By the Qur'an of Mecca, you'll pay for this!'; or, 'I'm so pissed! I'm gonna fuck you up! Damn teacher. We ain't scared of you. We're the toughest.' When the author of the book was attacked by the above-mentioned Black student (which led to him being forced to take five months off work), the management of the facility did nothing to support him, thus adding to his ordeal. He was the bastard and the racist who had provoked his students by trying to maintain a semblance of discipline. They could not tolerate the fact that he had filed a

complaint against his attacker. In his annual rating sheet, the headmaster made the following remark, one that is worthy of being included in the anthology of cowardice: ‘This year, personal circumstances have prevented Mr Revol from approaching his relationship with his students with the necessary confidence.’

The Republican schools’ crucible has now been shattered, owing to a fact that the authorities are well aware of but try to hush up: that as long as the mixing of the student population was of a social nature, the public schools fulfilled their role of integration. However, the latter becomes impossible once mixing takes on an ethnic and racial character, beyond a certain threshold.

In *The Teach and the Mammoth*,[184] Antoine Charrère, a teacher in a ZEP (priority education zone), recounts his disillusionment as an egalitarian and pro-integration republican. Among a young immigrant class of thirty students, only one understands what ‘La Marseillaise’ actually is. He had asked those young people to learn the French national anthem, as was once common practice among French teachers in the colonies. Maghrebian families simply rejected his request. The sister of a student told her brother off by saying: ‘Why are you singing that? It’s not meant for our race!’ Such responses mirror a rejection that is indeed ethnical in character. Young people of immigrant origin do require French documents (to cover their economic interests), but they remain Arabs and Blacks in their heads, and are hostile to all that is essentially French or European. **Paradoxically, they agree with the various ‘extreme Right’ currents of thought that view the world from an ethnic angle,** and believe that an Arab or Black African is consubstantially neither French nor European, and vice versa. Their views are those of foreign colonisers, just like the Blackfoot people[185] in Algeria, but without any benefits to offer, obviously.

Besides, what do Afro-Maghrebian students (of French nationality) call their White classmates at school? The *Céfrans*, which is slang for 'French'. There's also an additional and even more interesting term, the Gauls, an ethno-historical appellation which, to them, embodies a devaluation of the French nationality (similar to Roman citizenship as it existed following the edicts of Caracalla)[186] and their utter refusal to integrate and become enrooted in the 'history of France' as understood by the Republic. They display some common sense in this respect. They also hurl around epithets like *white cheese*. Antoine Charrère backs up his observations with many examples. Once, when he explained the meaning of the tricolour flag, he got an aggressive reply: 'And the Algerian flag?' Also, when he asked a girl what it means for someone to be French, she retorted: 'That they're not Muslims like us.'

Social Decay and Duffer Factories

Like all institutions, the Ministry of Education is coming up short when faced with mass immigration. They attempt to practice both assimilating integrationism and communitarianism, hoping that the latter will pacify the revolts when it can only exacerbate them. This is a complete contradiction. The agreements which were signed with various countries, the ELCOs (a programme for teaching the language and culture of origin), allow children to learn the language spoken by their immigrant parents and to familiarise themselves with their foreign culture while still at primary school, all free of charge and to the detriment of their attendance in French language courses.[187] Students thus become schizophrenic, especially since they are not simultaneously in touch with the French language or culture. In other words, the Ministry considers them to be both Frenchmen and foreigners. This enormous discrepancy is where a severe rupture takes place. As

mentioned above, integrationism and communitarianism are nothing more than two dead ends.

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The multiracial school system and the difficulties faced by teachers when passing on knowledge to young Afro-Maghrebians are responsible for the dramatic decline that has afflicted the educational level of the public schools, and this also impacts young Europeans. The stupid anti-selective ideology that demands 'a diploma for everyone' (80 per cent of all students receive their bachelor's degree) does not change the fact that the current level of the average graduating student is perhaps lower than that of a sixth grader in the 1950s. In *Pedagogical Horror*,[188] Guy Morel and Daniel Tual-Loizeau published copies of 1999 school exams which confirm this collapse in young people's understanding of history, French, general knowledge, and even mathematics and the scientific disciplines, which 'youths' are becoming less and less interested in. Even the *Newsletter of Education*, a supplement of *Le Monde,* acknowledged this situation (5 April 1999): 'In September, more than 20 per cent of sixth graders were unable to master basic reading skills, with 38 per cent of them failing to learn the elemental principles of calculation.' In the army, we find that 10 per cent of all recruits are illiterate, compared to 3 percent in the early 1960s (i.e., before the application of anti-authoritarian pedagogism and the immigrant invasion of the schools).

Contemptuous and ever eager to obscure the facts, the newspaper *Libération* denies this alleged decline in our public school level, thus remaining faithful to the pseudo-optimism of the dominant ideology. Its argument is that the only decrease in our educational level affects the so-called literary and historical subjects, which are considered 'archaic',

cumbersome, and unnecessary for success in a modern economy. However, this is an incorrect analysis, because even in techno-scientific and economic subject matters, the decline is indeed being felt. In general, the ability to absorb knowledge, develop one's creativity, and increase one's personal dynamism is dropping among the younger generation.

A **barbaric generation** is surfacing, a generation whose cultural horizons stretch across violent video games, ridiculous clothing fashions, drugs, and crime. It is in fact Islam and hollow Americanism that rush into this chasm of neo-primitivism, hand-in-hand.

A vicious circle is thus about to be triggered: the labour market and the majority of its 'potential employers' will be unable to find enough talent, competence, knowledge, and aptitude to continue functioning, innovating, and risk-taking among our downsized younger generation (as dictated by our demographic crisis). This phenomenon will be exacerbated by a severe brain drain involving talented young people, who will flee towards the Anglo-Saxon countries. **We are currently at risk of entering a cycle of socioeconomic, cultural, and technical 'decompetence'**. Simultaneously, in accordance with the vows of the Trotskyists, **our historical and cultural memory is fading**, a fact which contributes most effectively to starving the living generational tree that supports every nation and every people by depriving its roots of nourishment.

But let's not be too pessimistic: memory, identity, and the will of the people can sometimes sprout out unexpectedly if a rebellious minority keeps the embers burning and strives to rekindle the fire when circumstances become favourable.

Another result of this conjunction of educational complacency and immigrant invasion is obviously **discrimination and the establishment of a two-tier school system**, just like in the United States. As always, fanatical

egalitarianism only leads to inequality and social confrontation, in this case a socio-ethnic one. On the one hand, there is the wealthy bourgeoisie, whose members can afford to finance their children's education at a high-quality private school, in addition to those young people who still live in areas where European monoethnic public institutions are still successful at upholding an effective educational process. On the other, one finds a scholar magma of mixed ethnicity dominating the suburbs of major cities and now affecting the larger provincial villages as well, where knowledge and cultural transmission have collapsed like a rotten bridge.

An interesting fact has been brought to my attention, one which proves that multiethnic schooling is extremely harmful to the quality of education. African and Maghrebian families were moved to many villages and small towns of the Gard and Bouches-du-Rhône areas, as part of efforts to 'fight against ghettos' in the conurbation of Marseille. Ten years later, the problems began at primary school. Larceny, petty crime, and insubordination disrupt the educational process, and the level of knowledge immediately drops.

A counter-example: in some regions, including the Périgord Vert (Dordogne), Saintonge and Aunis (Charente-Maritime), and Pays-de-Léon (Finistère), the quality of public primary schools today is equal to that which characterised the beginning of the twentieth century. When we look at the famous class photos and examine the ethnic composition that defines those classes, we begin to understand why. On a national scale, **the decrease in the quality of education is completely proportional to the presence of multi-ethnic classes**. I dare any statistician to prove the opposite, and challenge all intellectuals and politically correct people to come up with an explanation for this strange phenomenon.

In Paris, I conducted a survey at the Lycée Jean-Baptiste Say school (fifteenth district), where the proportion of Maghrebian students totals 15 per cent, and that of young immigrants 20 per cent overall. Anonymously, this is how a teacher reacted:

> We have no problems here. The teaching programs are respected and students attend classes properly. As for violence, it is non-existent. We have, however, reached the maximal threshold of foreigners, beyond which difficulties begin. There are several things to remember: what accounts for the school's relative harmony is that rents are very high in this part of Paris, and these young people come from economically successful immigrant families who aspire for social growth. It's a small immigrant bourgeoisie. I have also noticed that among Maghrebians, girls are much more successful than boys. However, I have become aware of rising tensions: our students are grouping themselves according to their ethnicity. The first issue in my class concerns a young girl of Tunisian origin, who is also a French national. She takes everything very ironically. She declares herself to be an 'Arab' and a 'Muslim' above all else. Her attitude is one of taking without ever giving anything in return. The fact that she belongs to France has no profound significance for her. I fear for the future. Tensions are on the increase.

* * *

I do not claim that the children of immigrants overseas are consubstantially under-gifted and out to cause trouble, but it is simply impossible to transmit knowledge and values to a heterogeneous student population whose members come from different backgrounds. Education is only meaningful if it includes a historical perspective and is rooted in a common history that is oriented towards the destiny of a particular nation. Education only comes into consideration if it is focused on real human beings whose identity is homogeneous, and not on the 'children of nowhere', as worded by Erik Saint-Jall (in *The Company of the Great Bear*).[189]

The current drama being experienced by our educational system is emblematic: it serves as evidence for the fact that the transmission of a culture is only possible within a relatively homogenous ethnic framework.

The blindness of the egalitarian republican ideology is absolute. The myth of ‘our Gaulish ancestors’ was a ridiculous but functional one in colonial Africa, where countries had submitted to France during the nineteenth century. Its application, however, becomes impossible as soon as masses of Africans sweep across our own land. Those are facts. Public education and the transmission of knowledge and culture make up the core of every civilisation. On this level, the solutions proposed by assimilationists (‘We are all French, aren’t we?’) as well as the communitarian or ethnopluralistic ones (‘to each his own teachings’) are inapplicable. And nowadays, the State has taken up a role worthy of Alfred Jarry’s King Ubu, and claims to be able to apply them both at once! Humanity is divided into peoples, and there is nothing that can be done about it. This very concept has been internalised by different ethnic groups since the dawn of time, and the same goes for the notion of hermetic territorial space. No ‘education’ can abolish such an ethological reflex, even one that is based upon the myth of ‘globalisation’, which is no more than a rehashing of the various internationalist themes of old.

* * *

For more than twenty years, the politicians responsible for our educational system, our ministers and our Secretaries of State, have all been working on minimising the disaster using mollifying proposals. Neither their political cant and reassuring words, including those of Ségolène Royal (our Deputy Minister for School Education — the official term ‘school education’ already relates to linguistic chaos), nor their messy and illegible measures, could ever prevent the ship from sinking. Whatever the case, the fact remains that their children attend good schools, meaning those public or private ones where immigrants amount to only a handful. Therefore, their behaviour devalues their speeches and is not even worthy of a response.

Ridiculous and Discriminatory Solutions

Given the magnitude of the problems posed by immigration within our educational system, governments are losing their grip. They cannot think of any solution to propose, which is understandable since their prevailing dogmas do not allow the real causes of failure to be specified.

Indeed, one must question those immigrants' *ability* to succeed academically and professionally, yet no one dares venture into this minefield. The American psychoanalyst Samuel Rosenzweig wrote:

> Any individual who is personally incapable of integrating a given system, whether it is a school, a business, a task to be accomplished, an attempt to seduce someone or anything else, is bound to end up rebelling against this system, declaring the latter an enemy and considering it an unjust obstacle. His love and his desire will turn into hatred and a longing for destruction.[190] (as stated in Roots of Failure, CUP Associates, 1976, p. 211).

Rosenzweig had studied the situation experienced by the Black youths of Los Angeles and noticed an inferiority complex towards the 'White civilisation', one which, as in the case of many West Indians, had evolved into resentment-driven hostility. This impotent jealousy thus turned into active hatred. The Americans of the 1960s had stressed the fact that the cause of the failures of Black students lay in discrimination and school ghettos. They therefore chose to impose multiracial schooling (*desegregation busing*), a decision that of course resulted in total failure.

The same thing is now happening in France: the alarmist 'Dubet report' regarding the situation in our colleges (or rather the one in our multiracial schools and colleges) that was submitted to Segolène Royal in May 1999 confirms that a large proportion of young immigrants (who are referred to as 'youths', obviously) are refusing to be instructed by European teachers, and to submit to the (admittedly flawed) disciplinary rules of our national education system, which they view as emanating from a foreign and

inimical state. Monique Vueillat, the Secretary General of the Unified Trade Union Federation (FSU),[191] has stated that 'teachers have been highly creative and giving, but are now on the verge of collapse'. In actual fact, they are merely reaping what they have sown.

Using the purest political cant, the same Ms Vueillat advocates the 'introduction of diversity while maintaining republican equality'. In other words, we are to increase the number of make-up classes and create special educational branches for the children of Afro-Maghrebian immigrants, hyper-comfortable ones of course, and in accordance with the logic of 'positive discrimination'. Maintaining 'diversity' alongside 'equality' is like squaring a circle. Faced with its own failures, the dominant ideology is biting its own tail. It has never been able to explain why, even when dealing with socially equivalent classes, the illiteracy rate among Afro-Maghrebians is four times higher than in the case of other ethnicities.

* * *

Why are there no immigrants at prestigious universities? This is the question that gnaws upon the minds of self-righteous pedagogists.

There is a stubborn taboo which expresses outrage at the negligible, or virtually non-existent, proportion of immigrants among polytechnicians, ENA graduates, prominent engineers, fighter pilots, and skilled researchers. The presence of intentional discrimination is said to be responsible for this, of course. However, young Afro-Maghrebians are actually granted much more assistance today than are the children of our French working class, and even more so than the children of Spanish, Italian, and Portuguese immigrants at the beginning of the twentieth century, thus allowing them to benefit from the same social ascension as the sons of the French bourgeoisie. In contrast to this, the 'circulation of elites' mentioned by

Pareto[192] has led to failure in the case of Afro-Maghrebians, despite its having worked perfectly for the European proletariat.

Roger Fauroux, President of the High Council for Integration and the herald of egalitarian republican dogmas, once lamented the fact that 'our school system is set up in such a manner that an immigrant child has virtually no chance of accessing the ENA'. He then proceeded to propose ridiculous measures (that happen to be anti-republican and anti-egalitarian, since they abide by the principle of 'positive discrimination') which generate the kind of favouritism that would benefit immigrants and enable them to enter prestigious universities through the back door. Fouroux has never bothered to ask himself some simple questions: unconsciously, is he not himself a racist? And is it not humiliating for the children of immigrants to benefit from artificial help, quotas, and rigging in order to access an establishment for which they otherwise lack the necessary abilities? And what if they are not interested at all in the ENA and our prestigious French universities? Are we to enrol them there by force? Just like his peers, Mr Fouroux knows absolutely nothing about the social, cultural, ethnic, and anthropological reality of those young immigrant populations. And, similarly to all his peers, he lives in an uptown neighbourhood, and only sees immigrants on TV, ideally on the sanitised public service channels.

179 *Émile, or On Education*, published in 1762, was Rousseau's treatise on education and human nature. In it, Rousseau advocates that educational systems should suppress the natural instincts of the individual in order to prepare them for life as part of the social community. It was banned at the time due to its argument for natural religion as opposed to Christianity, but during the French Revolution it was viewed as the model for the new educational system.—Ed.

180 Those who defend and adhere to the principles upon which the French Republic is based, emerging from the ideals of the French Revolution.—Ed.

181 The Organisation for Economic Cooperation and Development was launched in 1961 following the Treaty of Rome, which established the European Economic Community with the intention of stimulating international trade and economic growth.—Ed.

182 Where the French National Assembly is located.—Ed.

183 *Sale prof!: document* (Paris: Fixot, 1999).—Ed.

184 *Dans l'Instit et le Mammouth* (Albin Michel).—Ed.

185 *Pieds-noirs* refers to those of European origin who lived in Algeria during the period of French colonisation (1830–1962). The original meaning of the term has been lost and is still debated today, although some believe it refers to the black boots worn by the early colonists.—Ed.

186 Prior to 212, Roman citizenship was generally only conferred upon residents of Italy, but following Caracalla's edits in that year, all free men of the Roman Empire were granted equal citizenship, and all free women were granted the same rights as Roman women.—Ed.

187 France signed the bilateral ELCO agreement with Algeria, Italy, Morocco, Portugal, Serbia-Montenegro, Spain, Tunisia, and Turkey.—Ed.

188 *L'horreur pédagogique: Parole de profs et vérités des copies* (Paris: Ramsay, 1999).—Ed.

189 *La Compagnie de la Grande Ourse* (Saint-Étienne: ACE, 2001).—Ed.

190 As stated in *Roots of Failure* (CUP Associates, 1976), p. 211).

191 The FSU is the primary trade union for educators in France.—Ed.

192 Vilfredo Pareto (1848–1923) was an Italian sociologist whose lack of faith in democracy was highly influential upon the Italian Fascists, and later, the European New Right. In *Why We Fight*, Faye defines 'circulation of elites' as 'the process by which elites are renewed, new blood brought in, and incompetence shed'.—Ed.

CHAPTER VII

The New Racial and Ethnic Question

> ‘A repressed reality will first establish itself as a taboo and then evolve into irrepressible blatancy and insurmountable temptation, before triggering an explosion of gratification.’
>
> — Sigmund Freud

The Psychoanalysis of a Family Secret

Two word-bombs exploded at the end of the twentieth century: race and sex. Two magnets, two taboos. Antiracism is obsessed with race just like Puritan pastors were once obsessed with sex. Now that it is represented through a sort of gigantic industrial parade, sex is nowadays as much on display as the topic of race is obscured and suppressed. In actual fact, however, this dissimulation conceals the notion’s obsessive presence.

Not only has antiracism become a meta-religious dogma, but also a perverse or unconscious form of racism, a sign of racial obsession at the very least. But what is ‘racism’, basically? No one can give it a suitable definition. Like all sin, like any word trapped under an enormous emotional burden, the very word loses all its meaning. People often confused it with xenophobia, for example when speaking of the mutual ‘racism’ of the Serbs, Croats, and Albanians, when it is in fact a matter of national and religious conflicts and not racial ones. Some go as far as to use expressions like ‘anti-gay racism’.

The positions expressed by Claude Lévi-Strauss in his *Race and History*[193] pamphlet, and by Zulu author Credo Mutwa[194] in his famous essay entitled *My People*,[195] which was the most pertinent criticism of South African apartheid as the model of a multiracial society, are both

interesting. Their views are also shared by Léopold Sédar Senghor,[196] who theorised the concepts of 'Black African civilisations and albo-European ones'. These opinions would now be considered severely flawed, however.

Their standpoints converge in several points: first, the biodiversity of large human population families is an unavoidable fact. This diversity is an asset and the pillar of our various civilisations. Second, the denial of racial facts is a very dangerous intellectual mistake, because it negates one of the major foundations of anthropology and transforms the concept of 'race' into a real taboo and a fantastical paradigm, when it actually belongs to our banal human reality. Third, **obsessional anti-racism leads to racism** just like puritanism generates sexual obsession; a multiracial society is necessarily multiracist. It is only possible for biologically related populations with minimal ethnic differences to coexist on the same territory and within the same zone of civilisation.

Overall, the views of Levi-Strauss, Kredi Mutwa, and Leopold Senghor lead us to conclude that humanity is not a moped that runs on a mixture of fuels.

* * *

The following fact stands out: official ideology denies the very concept of race while actually imposing, acknowledging, and fortifying it everywhere.

Our French society refuses to acknowledge racial facts, although the latter pervade it and are most especially proclaimed by the immigrants themselves. In various suburbs and districts, the native French are frequently described as *white cheese* and even as Gauls, an appellation that is far more revealing.

Races are said to be non-existent and unrelated to reality, but never have they been so present in the form of a major social issue. It is obvious that

‘pure races’ do not exist and that this concept has no biological meaning whatsoever, since every population inherits a very diverse genetic phylum. But the truth remains that ‘racial facts’ do indeed exist, as do races. Even a mestizo population, for example a half-blood one, inherits specific racial aspects. Furthermore, it has been said that in South America and the Caribbean, genetic intermixing resulted in the appearance of *new races*. Antiracists, meaning those who deny the truthfulness of the very concept of race, are nevertheless in favour of ‘interbreeding’ and campaign for the ‘mixing of races’, while simultaneously denying racial reality. Do they intend to make use of non-existent aspects in that mixture?

In the most dogmatic fashion, one attempts to demonstrate ‘scientifically’ that races do not exist, and that the modification of our French biological substrate will be of no consequence, or even beneficial. This is the ‘pancultural’ environmentalist argument, one that cannot even be taken seriously by its own advocates.

On the one hand, the official ideology of France denies the existence of human races, only acknowledging individual chromosomal differences, as asserted by Albert Jacquard,[197] Yves Coppens,[198] and Hervé Le Bras,[199] but on the other, our laws prohibit discrimination ‘on account of one’s belonging or non-belonging to a particular race, ethnic group or religion’. So which is it then? Do races exist or not?

In accordance with simple Aristotelian or Leibnizian logic, we are currently in the sphere of the absurd: we punish anyone who commits a crime related to a legal object that is otherwise not supposed to exist, both legally and factually. On the one hand, one proclaims the futility of racial distinctions, while setting up communitarian policies of racial quotas and favouritism on the other. ‘Racial discrimination’ is punishable (going in one direction), but ‘racial differences’ are still denied. In short, it seems that in

the eyes of the official ideology, the concept of race is a kind of metaphysical *daemon* and a sort of obsessive gratification (similar to sex among Puritans), one that is present without actually existing, and one that 'imposes itself as a blatant presence of such great power and weight that repression becomes necessary in order to avoid being tempted and overwhelmed', to use Freud's words regarding the Oedipus complex.

* * *

Just like Christianity, Islam does not officially attach any importance to the concept of race. The latter is perhaps not mentioned explicitly, but still surfaces in an implicit manner. Within Islam, for example, Black African believers are considered inferior wherever they go, including the sites of major pilgrimages. In Israel, a state plagued by an endemic conflict with Arab Muslims, racial divisions between citizens of different origin are worsening constantly despite the huge ethno-social cohesive force that adherence to Judaism is supposed to represent.

Regardless of the topic, the dogma of absolute negation is as ridiculous as that of absolute affirmation. Just like any anthropological or overall natural reality, racial facts are not 'absolute', yet remain facts. The current denial displayed by the dominant ideology is an almost psychoanalytical piece of evidence that confirms the fateful character of racial issues. Every sick civilisation tends to censor the reality of its own evil and blacklist it as a taboo. Never mention rope in the house of a man who has been hanged.

Every hegemonic ideology follows a path of silence, one that aims to conceal, albeit unsuccessfully, the existence of a *family* secret.

South African sociologist Kredi Mutwa, a black man of Zulu ethnicity, stated in his book, *My People*:[200] 'To deny the fundamental differences between blacks and whites, those two great racial families of humanity, is to

simply deny life itself. It is as stupid an endeavour as to decree that masculinity and femininity do not exist. There is an inherent lack of common sense to the Western mind with regard to this. In this respect, the black man seems much more committed to his racial personality than any white man and is naturally reluctant to contemplate the utopia of a "universal man".'

In the same vein, Leonine N'Diaye stated (*Le Soleil*, Dakar, 2 December 1987), 'Although there are differences between the peoples of White nations — between the Hispanic and Nordic ones, for example — as well as between African tribal ethnicities, the fact remains that humanity is generally divided into large families whose personality is both cultural and biological.'

Among both Africans and Asians, the *naturalness* of racial reality poses no issues and is silently demanded. In Europe, the psychotic denial of racial facts is based on the hope that by concealing them, we will succeed in washing ourselves of a sort of original sin (racism), and simultaneously establish an idyllic society 'where all the people of the world will join hands'. A truly extraterrestrial dream.

In contemporary demonology, 'racists' have been given the position once occupied by both the bourgeoisie and exploitative employers as the embodiment of the 'bastard' type in Marxist imagery. Similarly, a society devoid of racial differences has taken over from the eschatological dream of a classless society. Antiracist struggle has replaced the so-called 'just class struggle'. The image of (preferably illegal) immigrants has replaced that of the exploited worker or peasant, or perhaps that of the lumpenproletariat, and simultaneously claimed the emblem of martyrdom and the role of saviour. The apologetic arguments presented by the current political Left's delusional bourgeoisie in favour of these immigrants bear a striking

similarity to those it resorted to in its efforts to support French workers up until the 1970s.

Moreover, the most ardent immigrationists are former Trotskyite Marxists and former ‘red priests’. We have thus witnessed a political substitution: the Marxist reasoning of an oppressed class that will break free of its chains and then light the way for an emerging emancipated society has shifted from the social field to a racial one. So we are indeed experiencing a racialisation of the dominant political discourse, in accordance with the prediction made by Bertrand de Jouvenel[201] in the 1950s: ‘The racial question shall become the central issue.’

* * *

In its 1999 population census, the INSEE[202] did everything it could to exclude immigrants from the statistics. The French did not have to be aware of the real figures. It was out of the question for the census form to include questions regarding ethnicity and religion. They stuck to an ‘associated investigation’ concerning the origin of the parents, merely probing one person per hundred and by county. Max Clos wrote in *Le Figaro* (5 March 1999): ‘A certain sociologist has explained that drawing attention to the ethnic or religious traits of a city may cause racist reactions. People would be tempted to equate the local population of Maghrebian or African origin with insecurity.’ What a confession! As if those ‘people’ were unaware of our reality when descending into the streets... That’s another fine example of how the powers-that-be scorn our people and neglect sacred ‘democratic transparency’.

They smash the thermometer so that the patient does not become aware of his own fever. Since those in power deny that immigration could ever be a social cataclysm bearing a striking resemblance to a settlement activity,

they act as if immigration does not exist. This kind of behaviour would be beyond comprehension in Anglo-Saxon countries, where no such ethnic taboos exist and where all censuses are careful to specify the national origin, racial origin, and religious affiliation of individuals.

Michèle Tribalat, the research director at the National Institute of Demographic Studies, and who protested against this censorship, was accused of 'extremist inclinations' because she thought it was necessary to know the approximate number of Maghrebians and Africans in France. Far from being a crypto-fascist, she naïvely explained, 'It is still the only way to understand the ghettos in some neighborhoods, as well as to investigate possible discrimination, both in the employment sphere and elsewhere.' In short, this antiracist and noble lady, filled with positive feelings, is considered implicitly racist by her own friends simply because she wants to 'know'...

Hervé Le Bras, a demographer close to Claude Allègre,[203] accused the INED of 'Rightist tendencies', although the Institute is widely known to be composed of Leftist researchers. He denounced 'a risk of discrimination in the census if people´s ethnic origins were to be taken into consideration'. It must be said that for as long as ten years, the ideological work of the notorious immigrationist militant Hervé Le Bras has involved downplaying both the impact of the Afro-Maghrebian presence in France, as well as that of the declining European birth rate, in addition to displaying the ardour of a Grand Inquisitor in vilifying his demographer colleagues who dare to publish the real figures. In 1992, Michèle Tribalat[204] had incurred the wrath of politically correct lobbies upon interviewing minors living in various districts with regard to their parents' origins. You see, it is not valid or appropriate to focus on the exact composition of our population. Michel Jacod, the head of the demography department at the INSEE, acknowledged

the following: ‘All this is a cultural phenomenon in France, where ethnic issues are quite delicate. In the United States, by contrast, one can bluntly ask people about the colour of their skin. Similarly, French people cannot ask such questions as, “Are you somewhat debilitated?” or “Are you handicapped?” It is considered preferable to formulate things in this way: “Can you use the stairs?”’ (*Le Figaro*, 8 May 1999).

In psychoanalysis, one only obscures and represses what is truly of capital importance.

There is an even more significant fact: at the time of the census, the government feared that census agents would get harassed and assaulted in the same manner that bailiffs, tax officials, and police officers are in ‘forbidden districts’, in other words in the ‘lawless districts’ of the ethnic suburbs. The INSEE also formally requested the involvement of ‘census takers who would represent the people living in those neighbourhoods’, asking them to do the job instead. What an admirable euphemism: in other words, the task was appointed to Maghrebians and Blacks. Under no circumstance could it have been given to Whites, who are ever regarded with suspicion in the eyes of a population ‘that has often expressed its distrust of our institutions’. A beautiful contradiction: on the one hand, the INSEE denies ethnic and racial facts by refusing to take them into account in its census questionnaires, but it does acknowledge their major impact by recruiting census agents in suburbs that are notoriously Afro-Maghrebian. Unfortunately, what the INSEE also fears is the risk of ‘potential cronyism’ between the agents themselves and their fellow coreligionists, which would reduce the official population count and conceal the presence of illegal immigrants. The man heading the census, Olivier Leguillon, confessed, ‘One can expect to get less feedback there than elsewhere. We are well aware of the fact that in many such districts, those who are actually

accommodated in these lodgings are higher in number compared to what was officially stated in the declarations that were filed at the time of rental. In addition to this, some families harbour illegal immigrants. Undoubtedly, none of this will be reflected in the census.'

* * *

The moral of the story is clear. It is first of all **the public authorities, as a result of an antiracist psychosis paired with an ethnic taboo, as well as their desire to conceal the failure of their own migration policy, who display the firm intention to suppress immigration figures**. At the same time, however, having fallen prey to the contradiction that is inherent in any unrealistic ideology, **they acknowledge the ethnic character of the colonising process** that afflicts us, as demonstrated by the contortions that the INSEE has undergone in order to be able to conduct its census in those 'forbidden districts'. Implicitly, they also admit that these populations, including illegal immigrants of course, refuse to be identified and located. In short, both immigrant settlers and our collaborating public authorities intend to keep our public opinion in the dark about the extent of the invasion, because people are less willing to believe what they see than what the media pitchmen tell them to in this media-crazed age. The official statistics might frighten people more than the social reality that they experience. One day, however, their experience might well catch up with his claptrap.

* * *

We have a tendency to perceive humans as a species that stands 'apart' from the rest, one that would evade the laws of nature, and particularly the principles of bio-genetic subdivision. One gets the impression that 'man' is a divine unit and is unaffected by inequalities and differences. It is as if we

felt too ashamed to participate in the living world and the unity of the cosmos, the very source of an infinite diversity of forms.

Following a similar principle, contemporary anthropology refuses to acknowledge all serious testimonies regarding Almas,[205] which have been spotted both in the Caucasus and in Central Asia. These half-human, half-ape creatures could simply belong to a small group of surviving Neanderthals. This reluctance mimics that of Protestant sects to acknowledge evolutionism. They see 'man' as a providential and unique species, one that sprang out of nowhere.

The major monotheistic religions and doctrines are at the source of this anthropocentrism. It is in them that the belief in the single 'organic unity of mankind' is rooted, as is the dramatic denial of the racial diversity of humanity. Man is deified as being the Son of God, so any further division is out of the question. He is radically separate from the natural animal and plant kingdom. Humanity thus constitutes a transcendent category of its own and is not subject to the same laws of diversity, inequality, and tragedy as other living creatures.

These dogmas have, however, been shattered by all of contemporary medicine and genetics. Just like other species, man is indeed part of our global reign of life and is not exceptional in any way.

The Tribalisation and Racialisation of Society: A Path towards Apartheid?

A process of tribalisation and racialisation is taking place in our society, all in the name of antiracism, of course. The egalitarian ideology is like a serpent biting its own tail: today, measures of 'positive discrimination' and professional quotas for different racial groups are beginning to be considered, including Africans and Maghrebians, which is simply

equivalent to denying the principle of equal individualism that is advocated elsewhere. As we have demonstrated above, it also involves the denial of one of the very foundations of antiracism, one which stipulates that races do not exist and that there can only be individual differences between people. With regard to this issue, commercial and advertising attitudes are clear: as part of a pragmatic profitability, they now practice ethnic marketing. Antiracism is truly a breeding ground for racism. On the 23 September 1999, the Equalities collective led by Calixte Beyala urged 'the Black community of France to boycott TF1,[206] its advertisers, as well as all products sold by the Bouygues group'. The operation was entitled 'A Black Screen on Channel One'. During a public meeting and press conference organised by the collective in cooperation with 200 African and Caribbean associations, Calixte Beyala explained the purpose of this blackmail, with the rhythmic sound of African drums resounding in the background: 'TFI is the foremost television channel in France and is therefore required to set an example. Whether in the street, in stadiums, or in the schools, the population is multiracial. This should also be true on the small screen.'

Already in July 1999, the same group filed a complaint with the public prosecutor of Paris against persons unknown, bemoaning 'discrimination' and 'interference with individual liberty', and claiming that there were not enough facilitators or Black presenters on television! In a supreme paradox, one demands the forceful employment of Afro-Maghrebians and the establishment of professional favouritism towards them, all in the name of freedom and equality... How long till the Chinese, Jews, Indians, Muslims, Catholics, and so on get their own quotas? And why limit things to television? Why not do the same in public tendering and companies while we're at it?

This is where all merit ceases to be individual and becomes racial instead. And this only happens because one assumes that both TFI and others practice racist discrimination by not hiring any Black people. A Socialist Party deputy was also surprised to find that there were no Blacks at the ENA and at prestigious universities. It is, however, unclear how anyone could speak of discrimination when these exams are anonymous and all copies are corrected as part of a blind test. If there are no leading Black presenters or black polytechnicians, the reason should hardly be sought in racial discrimination. And everyone knows this.

* * *

The Equalities collective reasons in a completely racist manner. By their own admission, they argue that **there are seven million Blacks in France** and therefore that 'this community has the right to identify itself and gain recognition through the media just like other communities' due to the fact that 'it pays for such rights through television license fees'. This communitarian and racist group has already compelled the CSA to alter the specifications applied by France 2 and France 3[207] regarding both quotas and the preferential hiring of Blacks!

We can thus see that the republican authorities do not believe at all in their sacred concept of integration and assimilation, and predictably so. They are actually being forced to renounce their own utopia and acknowledge the prevalence of ethnic reality, as well as to endorse the racialisation of society. But as I have demonstrated elsewhere, this communitarian card will not be any more effective. We have come up against a double impasse: the communitarian dead-end and the integrationist one.

No society is sustainable in the long run if its social organisation begins to rely on **racial communitarianism**, its logic of quotas, and the establishment of privileges, preferences, and discrimination under the guise of justice and equality. It is actually apartheid that the Equalities collective advocates, either secretly or unknowingly. In no way does it defend the notion of equality, and simply imposes itself as an ethnic lobby.

Even the concept of miscegenation, so dear to the naïve political Left, is undermined here, since one no longer calls for mergers and mixture in accordance with the melting pot model, but rather for a political and social organisation rooted in racial proportions.

* * *

Although people's everyday language is given little attention, it actually reflects their mentalities quite well. In the Verlans area, pseudo-neologisms such as *Beur* and *rebeu*[208] and *Keubla*[209] all have spontaneous racial and ethnic connotations, as do the epithets that designate the native French population. In addition, there are insults (of the 'Go fuck your race' type) and tags that no sociologist would ever attempt to interpret. Admittedly, the primary characteristic of French sociology is its paddling between the library, the TV studios, and the Saint-Germain breweries.

In the Jamaican and Caribbean neighbourhoods of London, a slogan often flourishes: 'Whites out!' In both the subway and the public toilets of Paris, racist insults (in every sense and direction) represent half of all unauthorised graffiti, the rest pertaining to sexual gratification. In the south, the facades of a certain political party's help-desk were adorned with vengeful words in December 1999: 'The Arabs sodomise France.'

These examples are beyond count. The so-called 'persuasion through education' system will be helpless in this respect. The only effective

antidote to racism, this passion that squanders so much of mankind's time, is to be found in the rejection of multiracial civilisations, and not in institutional antiracism. *Quod erat demonstrandum*.[210]

Miscegenation as a Supreme Value

Deception and sophistry dominate all our media. One claims to believe that what is happening today is nothing exceptional, and that France has always been a melting pot of countries. However, the truth is that, ever since the early Middle Ages, the process has always involved populations that are anthropologically and culturally European, with a few rare exceptions thrown in.

Since the 1960s, we have been subjected to the massive presence of ethno-biologically alien populations arriving from Africa and Asia. As always, the dominant ideology censors this ethnic and anthropological reality, displaying bad faith in terms of considering all immigrations to be equal.

The figures speak for themselves. In 1998, according to the INSEE, 12 per cent of all marriages involved mixed couples and a 'foreign' spouse, meaning a Maghrebian or an African one (in 95 per cent of all cases). Neither non-Europeans of French nationality, nor undeclared cohabitations are included in this percentage, obviously. The latter could actually be doubled, as calculated by the American demographer, Stanley J Howard: 'Today, interracial marriages represent approximately 20 per cent of all marital unions in France. This rate is thus five times higher than in our own country' (as stated in *Race Survey in Modern France*, National Public University of Oregon Review, No. 852, December 1998).[211]

What follows are some entertaining statistics that I have obtained from the INED. These statistics were not published by anyone but our pro-

immigration press, who welcomed the results: one-third of all children born in France have an immigrant parent or grandparent, the latter being of African, Maghrebian, or Asian descent in a quarter of all cases. Naturalised foreign parents were obviously not included in these statistics.

In 1987, 42,000 Third World immigrants obtained French nationality, an annual figure that rose to 75,000 in 1993 and has been constantly increasing since then. Looking solely at formal marriages, one out of two Maghrebian men marries a European woman (a whopping figure by any standard), while only one Maghrebian woman out of four weds a European man, regardless of the fact that 'every other mixed marriage breaks down within a five-year period', according to sociologist Gérard Neyrand. Nevertheless, these unions still result in the birth of offspring.

* * *

In our society, the concept of racial mixing plays a capital role. This concept is expanded to include all human activities: mestizo music, mestizo cultures, mestizo cuisine — you name it. Utilising a dogmatic sort of reductionism, miscegenation is considered overwhelmingly superior when compared to what is typically referred to as 'purity' or 'obsession with purity'. Back in his day, Hocquenghem,[212] a trendy Leftist, had already published a book entitled *The Beauty of Mixed Blood*.[213] Nevertheless, the consensus among all psychologists and anthropologists is that both miscegenated individuals and mixed-race populations suffer from instability and an inner identity crisis.

Moreover, as stated elsewhere, it is a mistake to suppose that our world's future lies in ethnic or racial mixing. At the end of the twentieth century, it is only Europe that is affected by this phenomenon (much more so than the United States). In his book, *Racial Patterns of Latin America*, American

anthropologist Stanley J Stuart pointed out that the most sociologically unstable populations are found in South America, the Maghreb, and the Middle East, all of which are zones of intense miscegenation.

In addition to ethnic and racial mixing, a tendency often extolled by the dominant ideology, the ever accentuated proximity of different populations always results in endemic conflict, as witnessed in Black Africa, India, the Balkans, Lebanon, and so on. Stuart also pointed out the following: **never in history has any extensive and integrating political affiliation managed to overcome anthropological and ethnic differences and establish a 'harmonious politico-cultural mixture'**.

There is another fact that the dominant ideology is careful not to mention. In all countries which are characterised by a legacy of structural interbreeding, including Latin America, the racial stratification of society is still relentlessly maintained. The peak of such social conditions is found in Haiti and Brazil, where every person's social position is almost completely determined by their skin colour. A mixed-blood society is necessarily one of racism and racial hierarchy.

Is this the social model that the 'Republicans' would wish upon France?

* * *

In the mainstream popular press, the benefits of miscegenation are glorified and misinformation is gleefully spread. In the lengthy dossier published by *Quo* magazine in August 1999, a dossier which focused on the issue of miscegenation and whose ideological fury aimed to confirm the ethnic patchwork of France in the most sophistated manner, as well as the urgent need to increase it further, one could basically read: 'You thought yourself to be Norman, Solognot, or of pure Lorrain descent? Think again! We are all half-bloods. Here's the evidence!' What followed was an article lacking any and all historical rigour, characterised by a mish-mash of eighth-century

BCE Celtic settlement waves, Belgian and Italian migration in the nineteenth century, and modern Afro-Maghrebian immigration. In the USA, even antiracists acknowledge the racial and ethnographic peculiarity of migration flows. In France, however, a country steeped in intellectualistic Sorbonne dogmatism, common sense crumbles when faced with ideological passion and ethnomasochism.

Despite all the evidence and negative experiences to the contrary, the myth of a useful 'melting pot' is much stronger in mainland Europe than in the much more pragmatic Anglo-Saxon countries. The French ideology is centred upon a crazed worship of the abstract and the celebration of chaos (even more so than the US), an attitude that unfortunately rubs off on its European neighbours. Suffering from terrible complexes, the Germans are particularly affected by all this, and intend to adopt the *jus soli* principle.

But the people of France, those who inhabit the beautiful countryside and are ever the victims of mockery, are at odds with the statal cosmopolitan ideology to which they are subjected. In all of our French regions, the migration of other European peoples has never really posed a problem, and intermingling occurred after as little as one generation. Without any difficulty, their integration was achieved through attendance at school, and no extreme criminality on the part of those young European immigrants was ever noticed. For the Italians of the Lorraine area, the Poles of the north, the Dutch of the Poitou-Charentes region, and so on, integration was spontaneous. What enabled this to happen was not an ideological 'adherence to a most powerful republican model', nor was it their 'love of the French nation', but simply our **natural ethnic proximity**. The same cannot be accomplished with Afro-Maghrebian immigrants, whose ethnic distance is far too great.

It is therefore a fallacy to claim that France has always been a country of intermingling and interbreeding, when it was merely a matter of inter-European mixing.

How the Racial Problematic became a Religious Issue

Not since the Middle Ages has a topic been approached with such a high dose of wishful thinking. Racial beliefs take on the primary form of antiracism — the central dogmatic pillar of the official hegemonic ideology supporting a single line of thought — and are either implicitly or explicitly present in all public discourse.

There is not a single politician, show business star, bishop, major employer, artist, writer, or intellectual who, when asked by the media about his beliefs, would not declare himself to be an antiracist above all else, presenting 'racism' as what he personally hates most and as the ultimate sin against the human spirit and its morals. When Johnny Hallyday[214] was interviewed by *Le Monde* in early 1999 and asked about what he hated most in the whole world, he obviously replied: 'Racism'.

Things were no different under the Old Regime,[215] when no philosopher could be released unless he had received the *imprimatur*[216] and had pledged his allegiance to the Catholic faith. Antiracism is even more intolerant than the obligation to abide by Catholic orthodoxy before the Revolution, since one no longer tolerates 'libertines' and sceptics today. Better yet, in order to be successful and to make good progress, it is insufficient for a person 'to be beyond all suspicion' of racism: they must also declare their belief in antiracism itself. It is not enough to avoid blasphemy, go to Mass and, partake in Holy Communion. We must also obtain our own antiracist passport, duly stamped by the relevant authorities.

The **Law of Suspects** (i.e., those accused of racism) and the **Inquisition** now share power in an effort to bring to light all statements, unspoken thoughts, and suspicious allusions made by the supposed witches of racism. Public ostracism, professional marginalisation and legal rigidity target anyone who is suspected of this infamy and supreme heterodoxy, in other words of racism, without there being any definition that would clarify the meaning of this ignominious word. In order to marginalise someone nowadays, one no longer accuses him of being gay. One simply says: 'He is a racist'.

* * *

This racial problematic has thus taken on an essentially religious dimension, meaning that it has reached the pinnacle of passion, when it should, logically speaking, be restricted to rational analysis and scientific debate and be the subject of anthropological, biological, or demographic analysis. The notion of 'race' has exited the anthropological field and entered the realm of magic. It is obvious that the paradox that characterises magisterial advocates of antiracism is inherent in the fact that they present their standpoints as 'scientific'. But why resort to a legislative arsenal to enforce the precept in such a case? Unlike religious dogma, a confirmed scientific truth does not require any legal assistance against those who challenge it.

To my knowledge, there are no laws which repress those fanciful enough to argue that the Earth is flat, or legislation that targets anti-evolutionists. As always, dogmatic faith attempts to legitimise itself through science, as does *doxa* through *episteme*. However, such manipulations are short-lived.

In this materialistic and technoscientific era, why is it that such a powerful, irrational moral imperative is resurfacing at the turn of the century?

In my view, two reasons account for this:

1. The emergence of a multiracial society as a result of mass immigration, a completely new phenomenon in Europe. The ideological elites subconsciously perceive it as a threat, a trauma, and a dangerous source of upheaval, but lack the courage to formulate and admit this. The aim is thus now to **exorcise the threat by religious means** and a banal magical thought procedure, so as to deny it, sideline it, and destroy it. Therefore, one resorts to substitution: it is racism that represents the true danger, not immigration, which is considered harmless.
2. The socialisation of both the political elites and media intellectuals centered upon cosmopolitan prejudice and antiracist professions of faith, a socialisation that is absolutely necessary for success.

Naturally, these supposed elites are not really honest, as demonstrated by the following anecdote. In 1998, I contacted various stars, filmmakers, and showbiz divas who had declared their willingness to accommodate illegal immigrants, pretending that I belonged to a well-known humanitarian league. I told them, 'Guess what, we've found an illegal Zairian couple in need. How about putting them up at your place for 8 days?' None of those whom I petitioned consented to accommodating the two, of course. Giving the most ridiculous excuses, they declined, saying things like, 'My flat is too small, you see...' when in actual fact, these people owned places such as a hacienda on the Côte D'Azur, for example. Only a single one of them was willing to make a gesture of kindness. The choice was between a Zairian couple and a Romanian one. Can you guess which one they chose? All this highlights the extreme antiracist hypocrisy that characterises these so-called elites.

For Sartre, being anti-Communist was synonymous with being a bastard. Nowadays, you are seen as one if you are a racist, or, to be more accurate, are suspected of racism. It really does not take much for one to be targeted with this infamous and incapacitating epithet.

One of the main ruses used by the system is in the enforcement of its unique line of thought, in other words its dominant ideology, in order to achieve 'political correctness'. This attitude also defines the behaviour of Guy Bedos[217] — a man who, by the way, was one of those Stalinist bourgeois types who walked hand-in-hand with the Communist Party. As with many others, his cunning relies on **leading people to believe that antiracism is politically correct**. Over and over, he repeats that his sketches are frowned upon and that it is risky for him to formulate his positions. He implies that the dominant ideology is a racist one, presenting himself as a rebel, a resistance fighter, and a dissident, when one could hardly ever encounter a more conformist person. This behavioural pattern is also characteristic of the neo-Stalinist and pseudo-anarchistic magazine *Charlie Hebdo,* which condemns anything that is politically incorrect and passes itself off as a counter-current medium of revolt. However, it does not get any more self-righteous than that.

The Foundation of Every Civilisation is Essentially Anthropo-Biological

In his fundamental book entitled *Gods and Emperors*,[218] André Lama attempts to demonstrate that the Roman Empire was brought down from within through a modification of its ethnic substratum. This happened as a result of the emancipation of slaves and the sudden leniency of Roman naturalisation rules, but was also due to the demographic weakening of the native Roman population, which led to its africanisation and orientalisation

all the way up to the highest governmental positions. These facts contributed to the collapse of the original civilisation in conjunction with the invasions and the influence of Christianity. At the time, the 'Germanic ethnic reserve' was fortunately present to compensate for things, and impede what could have turned out to be the definitive ethno-cultural metamorphosis of today's west-peninsular Europeans. Nowadays, unfortunately, we suffer from the absence of a sufficiently vast ethnic European reserve that would enable such demographic compensation. Back in the 1970s already, Pierre Chaunu and Georges Suffert published a book entitled *The White Plague*,[219] a book that would be deemed unpublishable today owing to its extreme political incorrectness, in which they pointed out the demographical exhaustion of European Whites. Interestingly, the general collapse that characterises the fertility of European natives began in the 1960s, at the exact time when the migrations of extra-European populations began.

Deploring the progressive weakening of the original Roman ethnic core, André Lama writes, 'The more the ancient republic grew, the more Roman Rome weakened, exposing itself to too many debilitating influences and generating various elements that proved to be too disintegrating for the dignity of Roman citizens'.

Roman imperial power became absolutist as its new foundations rested on a multiracial society without roots. This is what we are experiencing today, only in a slightly different manner.

When there is no longer a nation to speak of, in the sense of having a minimum of ethnic homogeneity, the authentic democratic regime crumbles. Tyranny, whether moderate or extreme, thus gains ground in order to compensate for the anarchy that surfaced as a result of the coexistence of irreconcilable ethnic groups.

For André Lama, the causes of all major political changes in history are rooted in intermingling, migration, and a difference in birth rates, thus triggering an ethnic change. In his eyes, ‘it is not necessarily conquests and invasions that account for a nation’s transformation’. Under the influence of an internal demographic differential, one can experience ‘the emergence of a new nation that silently replaces the old one without any outbreak of war or foreign invasion. When taken into consideration, the ethnic variations undergone by certain nations allow us to gain a better understanding of their mutual relationship and to grasp their histories’ vicissitudes’.

The author draws a parallel between the fall of the Roman Empire and our current situation:

> Ethno-cultural intermingling also plays a role [...] in the decline and disappearance of civilisations. As soon as the specific human element that represents a given system’s cornerstone succumbs to failure, the whole structure simply sinks [...] Any periods of apparent calm conceal phenomena that develop smoothly until they erupt under the impact of triggering events, revealing the internal contradictions that had accumulated like an abscess whose existence the observer had not been aware of. Such was the game of ethnic influences within the Roman state.

And such is the ethnic game we are witnessing today. In the author’s view, when the *central nation* has reached a critical threshold of numerical decline, the civilisation it had once established tilts over and collapses, impacted by ‘the dilution of the ethnic and cultural specificity that characterises its founding people’. As a result of ethnic intermixing, Rome disappeared for having ‘absorbed cults and traditions that were in complete contrast with the original Roman mentality’. In André Lama’s view, the Italian-born Roman people ‘had created a set of dynamics that they were unable to control and the inevitable result was an ethnic interaction in which they were always disadvantaged’. He also points out something that one cannot help comparing to our current situation: ‘Rome’s growing

cosmopolitanism was paired with a decline in people's sense of citizenship [...] The Italic peoples were buried beneath the masses of men that had been crushed by the Roman army and yet were brought to the area by the victors themselves, thus turning their military defeat into an ethnic victory'.

As for Pierre Lance, whose words were quoted by André Lama, he rightfully states, 'The Roman Empire is the perfect example of how the conquest of other nations through forceful means leads to the disintegration of the human self and the loss of one's own identity' (*The Defeat of Alesia*).[220]

André Lama's views seem interesting to me for three reasons.

First of all, the current colonisation process that Europe is experiencing is a backlash, meaning a boomerang effect resulting from European colonial conquest and the domination that we achieved during the nineteenth century. The Afro-Asian peoples that we once colonised have, in turn, initiated their own settlement process on the soil of those who had previously colonised them. The Roman Empire is by no means a 'model' to look up to. By trying to imitate it, the French and British empires have suffered the same fate: the flooding of their motherlands by the waters of cosmopolitanism and ethnic chaos. **The imperial model is only applicable among biologically and culturally related populations**. For this reason, if I have indeed advocated the existence of an imperial and federal model in my two previous books, *Archeofuturism* and *Novel Speech to the European Nation*,[221] I was careful enough to name it *Eurosiberia*, thereby defining the reunification of Western Europe, Central Europe, and Russia (i.e., the union of Indo-European peoples) as our future goal. The Roman Empire model, which had drawn inspiration from the conquests of the cosmopolitan ruler Alexander the Great, and which had tempted Napoleon and (particularly) Stalin, is fundamentally flawed as a result of its commitment

to multi-ethnic expansion. The imperial idea that must be defended is instead rooted in the organisational efficacy of a **vital space** established on the **biological basis** of related nations, yet one that is devoid of any imperialism, any desire to conquer and dominate the habitats of other peoples, and any temptation to assimilate the latter.

The second lesson is the following: how can one define the infrastructure of civilisations? Is it cultural or economic? This issue was at the core of the great debate that troubled the New Right at the time when it considered itself to be 'Gramscist'.[222]

Let us return to common sense notions, as verified by history. A civilisation is a set of forms, knowledge, skills, traditions, lifestyles, and acquired knowledge that rest upon a given culture. Marxists and liberals claim that the essence of such a civilisation is not based on an original culture, but on coincidences that occur in production reports and the state of technology. In short, liberals and Marxists believe that a civilisation is the product of chance happenings within a certain economic infrastructure and production reports. In this respect, culture is but a superstructure, a derivative expression of the whole.

By contrast, in the early 1980s, the New Right supported the concept of 'Right-wing Gramscism'. We had proceeded to tackle the issue by inverting the formulation and saying: any civilisation, including its traditions, technological level, and political aspects, are the product of a cultural foundation, meaning the result of certain mentalities. In other words, culture is the source of civilisation, not the other way around. Yet today, this anti-materialistic position seems highly insufficient to me. Why? Because one question was left unanswered: who or what determines culture? The answer is: the biological composition of peoples, their qualities and innate defects, as well as their anthropological atavism, all come together to constitute the

foundation of their respective cultures, which in turn produce civilisations. In other words, the deepest infrastructure of any civilisation is neither economic nor cultural, but biological.

This is precisely what Léopold Senghor expressed back in 1970, during a symposium organised at the Sorbonne on the topic of African identity: ‘It is the anthropological particularities of Black Africans and albo-Europeans which, when broadly defined, determine our irreducible African and European identities’. Nelson Mandela, a man who can hardly be accused of succumbing to the sin of racism, declared in his speech to the National Congress of South Africa in 1996: ‘The reconstruction of this country may turn out to be an insurmountable challenge, because we are not the same. Our various races produce different mentalities. May God grant us mutual understanding.’ Given the recent developments in the Republic of South Africa, it is rather uncertain whether God has any such intentions.

And third, when we talk about the biological and ethnic infrastructure of civilisations, we are obviously not referring to the myth of ‘racial purity’. André Lama rightfully points out, ‘Whoever speaks of a “people” refers to a more or less mixed ethnic group. Talking about a “pure race” is as utopian as it is ridiculous. The Romans, even the most ancient ones, were already an ethnic conglomerate that had resulted from an alchemical process whose very first components directed the nation’s characteristics. As shall be explained further on, the subsequent components resulted in a different development.’ At a later point, he adds, ‘Any myth revolving around a pseudo-“racial purity” is to be dismissed. Racial purity is as nonexistent as the notion of a Roman race... On the other hand, it is indeed a kind of ethnic alchemy that helped shape the fundamental traits of the Roman personality and mentality.’

The important concept here is that of **ethnic alchemy**, which means that Europe is undoubtedly the result of interbreeding, but of a type that centres on a mixture of close nations. The latter are admittedly different, yet are related cousins who enjoy a certain anthropological proximity. It is necessary to oppose the reductionist concept of a 'pure race' with the notion of a **global race**. This was the very idea expressed by Senghor through his concepts of 'albo-Europeans' and 'Black Africans'.

This is also the idea of **ethno-biological kinship,** one that must be remembered **in its broad sense**, while dismissing the reductionism of a 'pure race' and that of cosmopolitanism and universal miscegenation, which are truly contrary to the notion of humanism. Denying the ethnic and biological dimension of men is akin to denying them the right to their very humanity.

The Ravages of Chaos

Mankind's racial and biological richness should still be considered a positive factor. Given the current dogmas, one can only deplore the stagnation that has afflicted anthropological studies, studies which resulted in important breakthroughs during the nineteenth century. Yet contemporary genetics, including the research that was carried out into the transmission of AIDS and viral disease, and whose results differed according to anthropological zones, confirms the relevance of the hereditary aspects of each population.

The considerable behavioural differences between human groups cannot be explained as environmental coincidences, but are accounted for in terms of each population's collective inheritance. The proof is that, when transplanted to another continent and another society, these groups maintain their specificity. Black Americans, Asian-Americans and Euro-Americans

display radically different social behaviour, despite their society's constant efforts to homogenise their morals.

'Racism' — or rather, *alterophobia* — is never due to the acknowledgement of collective, innate biological characteristics, but is actually the result of the latter's denial and of the forced mixing of different populations within a single territory.

In his study of the peopling of Egypt published in 1964,[223] Egyptian historian Mohamed Fawzi writes, 'The rupture between the Pharaonic and Alexandrine civilisations, as well as that between the latter and the Muslim-Arab civilisation, is due to the toppling of populations. It is the hereditary dispositions of the successive peoples that have dominated Egypt which have determined the forms of government and the characteristics of society. These provisions are partly genetic and cannot be explained though mere historical and economic coincidences, as claimed by the Marxists.' At the time, Egypt was under the influence of the Soviet Union, so Fawzi was compelled to publish his book in London.

The fact of accepting the innate biological differences between human groups is not a matter of discrimination. In several texts, Alain de Benoist has fully explained that racism, understood in its modern meaning as 'sin', is actually triggered by the refusal to recognise mankind's raciological differences. Hatred towards others stems from the refusal to admit their specificity and the will to assimilate them, as one falls prey to the reductive fantasy of the 'one and the same'.

* * *

Ethnic chaos is as harmful to Europe as it is to all nations. One assumes that humans are zombies that do not abide by the laws of the living and can mix at random, following the dogma of egalitarian ideology.

A human biological alchemy does indeed exist. It is a well-known fact that certain mixtures do not yield anything positive, because they are incompatible and far too different, while others have beneficial results because they are similar. However, all studies relating to biological anthropology are now prohibited, in line with the principle of covering up subversive facts. As stated by the philosopher Erwin Levy in an anti-Marxist book published during the nineteenth century (*The Lacks of Internationalism*, UPC Press, Chicago 1898):[224]

> The perverse effect of internationalism, now considered a political doctrine, is that it denies the biological, religious, and racial dimensions of human peoples, and thus impoverishes them. Our species is denied what one grants to trees, horses, and many other living organisms: namely, the diversity of its inherited capacities. Yet the Talmud teaches us that God created profoundly different men, whose difference was to be seen as a gift. It is Babel, a chaotic mix of peoples, races, and languages, that embodies divine punishment. [...] The Hebrew conception of the world and its understanding of life are based on the idea that all peoples are brothers who depend on each other but remain essentially different. It is thus impossible to mix them together and create a single human nation. There can be no mixture or abolishment of peoples without causing great damage.

* * *

We all know the slogan, ‘Man is indeed an animal, but not just an animal.’ Wrong. **Man is an animal and nothing but an animal**. The denial of racial facts is the trait of Western intellectual elites who are confused about the world of the living and who, as part of a long Gnostic tradition (the very same one that has led them to deny phylogenetic evolution), consider humans to be a unique species, one that stands above the animal kingdom and is exempt from obeying its laws.

The belief that man ‘is not an animal’ originates from the most diverse religious dogmas and their misunderstood, dualistic, and Manichean spirituality, which relegates the biological dimension to a lower status. Man,

the Son of God, is thought to bear a ‘divine spark’ within himself, a fact that would set him apart from the rest of nature. This is nothing but wishful thinking.

One must also go back to the notion of **territorial imperative** (to which European peoples are less sensitive than others), as advocated by Robert Ardrey,[225] Konrad Lorenz,[226] and Irenäus Eibl-Eibesfeldt.[227] Even when a given people find themselves unsettled through conquest, they still retain a base, a motherland, without which their cultural sap dries up after a few generations. Is there a ‘nation’ in the United States, Australia, or New Zealand? I doubt it. By contrast, there is indeed an Arab people, a Chinese people, and an Indian people, despite the diaspora and all the conquests. This is simply due to the fact that they acknowledge the existence of a vital habitation space that only belongs to them, one that they have inherited. It’s their motherland, a territory that they can leave from and withdraw to whenever necessary. Let us hope that, on this level, future Europeans will learn their lesson and remember that **the (rather loose) knot which connects global consanguinity to territoriality** is one of the central factors of history, an archaic factor and one that modernity has failed to dissolve and could never abolish. The future can thus only serve to strengthen this connection, despite — or perhaps because of — the impact of our global means of communications.

Racial Privilege and the Original Sin of Racism

Except for native Europeans, all the peoples of the world have the moral right to defend their uniqueness and ethnic identity. The imperative of ethnic dilution is being imposed on the indigenous inhabitants of Europe, as if they were inherently guilty of existing. Historically speaking, we are likened to the bleach that must at all costs be diluted in water.

One of the consequences of ethnomasochism is that any act of defence or prevention against the consequences of immigration is considered racist, and therefore evidence of criminal guilt. Any dispute between Europeans and non-Europeans tends to turn to the advantage of the latter, since they can claim to be 'victims of racism'. Guilt-ridden and incapacitated, our courts rule in their favour. Whether in a context of brawls or of scams, non-Europeans enjoy an implicit legal (and media) privilege. They are less subject to punishment than the indigenous population.

But it gets worse: governments are currently attempting to apply 'antiracist rules of behaviour' to themselves, an attitude that falls under the logic of King Ubu. In the UK, in a report to the House of Commons on the functioning of Scotland Yard in February 1999, Sir William Macpherson of Cluny, a Judge at the High Court of Justice, denounced the fact that the organisation was undermined by 'pernicious and institutionalised racism'. Why? Simply because the rare cases where Blacks were murdered by Whites were actually homicides perpetrated as a result of a conflict between drug dealers, and unbiased police investigation had refused to acknowledge those acts as racially motivated, and concluded that they were just common, despicable acts of murder. In other words, the killing of a Black person at the hands of a White can only be a racist crime — in other words, the sin of all sins. It does not work the other way around, of course.

However, there is an even more amusing fact: the report stigmatises the investigation conducted into the murder of a young Black, Stephen Lawrence, in which the police force lacked the necessary evidence to convict five young Whites. The official report stigmatised the police for having made mistakes and 'not having been rigorous enough'...even without conclusive evidence, those five Whites should have been charged and imprisoned (in violation of the *habeas corpus* principle). Why?

Because, as explained by *Le Figaro*, (23 February 1999) ‘police negligence prevented the identification of the five alleged murderers, although *The Daily Mail* had exposed them as being the perpetrators’. Are they serious? Is the High Court of Justice supposed to consider the accusations formulated by journalists as superior to police investigations and to the position of the British justice system with regard to ‘hate crimes’? It seems that in racial matters, the trashy press is more reliable than Scotland Yard...

All this suggests and confirms what we already know: hegemonic ideology has been taken over by the underground and subtly distilled conviction that the sin of racism is exclusive to Europe. In a situation that is highly reminiscent of old Judeo-Christian precepts, it appears that Europeans have fallen prey to the original sin of racism. We must exert ourselves to make amends, for salvation can only be reached through the *mea culpa* of ethnomasochism. Other peoples are considered exempt from this enduring task.

Moreover, through its numerous slips of the tongue, the press has betrayed the general mindset of our society: whenever it becomes clear that a supposedly racist act has been committed against Europeans, the term ‘reverse racism’ is applied. Why ‘reverse’? It is as if Europeans were inherently racist and non-Europeans only gave in to racism accidentally. Once again, antiracism clearly manifests itself as the most subtle and most evil form of racism.

* * *

Recently, a new law was introduced in France, England, and Belgium, a law whose aim is to combat ‘racism in the employment and job offer spheres’. One can now be sued for racial discrimination when refusing to hire a Black, a mestizo, a Maghrebian, an Asian, and so on. The same applies to house owners who, for whatever reason, refuse to rent out their homes. This

leads me to make two observations: first of all, we are heading towards a generalised policy of racial quotas. Secondly, inverse discrimination is never prosecuted. The classified adverts section of the newspaper is filled with business and matrimonial advertisements that exclude Europeans or specify, through the 'excl.' formula (meaning 'exclusively'), the requirement that all applicants belong to the Maghrebian, Muslim, African, or whichever community. No one ever protests about it, obviously.

Furthermore, the recruitment that takes place in relation to 'youth jobs', and particularly to the position of 'transportation control agents' (supervisors) or 'security assistants' focuses primarily on Afro-Maghrebian youths (a fact that I have pointed out elsewhere), regardless of their confirmed ineffectiveness. The same scenario takes place in connection to public employment in the so-called problematic 'neighbourhoods'.

Needless to say that in all the countries of Africa, the Middle East, and Asia, discrimination against Europeans is given little to no attention and the latter are not granted protection by any 'anti-racism law'.

* * *

In April 1999, SOS Racism condemned the actions of a certain disco club (Pym's, in the city of Tours), which was accused of racial discrimination after four young North Africans were denied entry. These youths turned out to be SOS Racism activists who had decided to entrap the nightclub. Commenting on the decision pronounced by the Regional Tribunal of Tours (a decision that was in blatant breach of the law, since a private institution has the right to prevent anyone it chooses from entering), Malek Boutih, the assimilationist President of SOS Racism, spoke in emphatic triumph: 'The message has been sent. For the first time, young people of immigrant descent have regained their self-respect and take pride in being French, since it is on behalf of the entire French people that this decision has been

made' (*Libération*, 1–2 May 1999). His statement encourages consumer and tenant associations to complain about 'racial discrimination' as well.

However, rest assured that no native European could ever enjoy the privilege of resorting to the 'discrimination' argument if he is denied entry into a nightclub for any reason whatsoever, has been laid off, or is making a housing demand. Better yet: the African discotheques, Arab cafés, and other businesses run by immigrants of various origins are never punished for not allowing indigenous Europeans into their premises. On the contrary, they are seen as acting within their respective rights. Only native Europeans are required to 'open up to others', to use the correct jargon, and racial discrimination against them is of little consequence.

Secondly, due to the fact that antiracist ideology is deeply rooted in wishful thinking and intellectual idealism, what one forgets to mention is that the actions of those club owners who deny certain 'youths' entry are not motivated by 'racial' factors, but by their experience and knowledge of the fact that brawls, drug trafficking, and the potential closure of their establishment could all take place as a result of those youths' behaviour. Young people are equally aware of this, whether they are of Afro-Maghrebian origin or not.

For fifteen years, I hosted discos across France, Belgium, and Luxembourg, and met an impressive number of club owners who came from a variety of backgrounds. Some were even Algerian or Moroccan, and yet all of them refused to allow groups of Black and Maghrebian males to enter their establishments, unless they were among those rare individuals whose behaviour was considered civil. Were they 'racists'? On the other hand, the presence of Asian youths was perfectly acceptable.

Under the pretext of fighting the alleged racial discrimination against immigrants, what one actually does is favour the latter, all to the detriment

of native Europeans. This is the policy that is currently being applied by the French government, mimicking American methods of 'positive discrimination' (affirmative action). When faced with the racial problematic, the dominant, egalitarian, and antiracist ideology contradicts its own dogmas and restores racist prejudice, thus negating its own precept of individualistic anonymity and meritocracy.

In 1998, Martine Aubry's Ministry of Social Affairs decided on a 'plan to fight against racial discrimination in the employment sphere'. As if employers were systematically racist and selected candidates based on their skin colour... During that same year, 13,000 'young immigrants and youths living in disadvantaged areas' were 'sponsored' by the public authorities in their search for employment. This figure rose to 30,000 in 1999. The aim was to trigger a forced type of hiring, one that is based on the 'youth job' model, by exerting pressure on both companies and municipalities. The financial burden that results from this 'sponsorship' is left for our French taxpayers to bear through the following 'integration programmes': Traces, A New Beginning, and The National Employment Action Plan. As is the case with the physically disabled, one thus proceeds to impose quotas for the employment of young immigrants. Implicitly, the latter are thus considered to be socially handicapped by both the public authorities and the antiracist hegemonic ideology. This is what the purest form of antiracist racism is all about.

In harmony with this logic, any African or Maghrebian person that does not pay rent cannot be evicted, because it would be 'racist' to do so.

Egalitarian ideology thus sinks into discriminatory inegalitarianism, but it is antiracist ideology that serves as an ideal vector for racism to follow. Officially, 'races' do not exist and young immigrants do not constitute a

different ‘race’. However, if one fails to give them advantages, what one commits is a ‘racist’ act! How much sense does *that* make?

In actual fact, what discourages employers from hiring Afro-Maghrebian people is the latter’s poor performance, low professional level, and extreme incivility, and not ‘racial’ factors. Every company wants to hire someone who can perform well, regardless of their ‘race’. Similarly, when one looks at the statistics, what puts landlords off signing a lease with this immigrant population are all those unpaid rents and their destructive behaviour and the environmental damage they inflict, not some form of ‘racial’ considerations.

European Demasculinisation and African Bestialisation

The expansion and open displays of homosexuality (bordering on the grotesque, as one can see during Gay Pride parades), the feminisation of social functions, the abolition of gender roles and their differences, and a derisive attitude towards the establishment of a large family and having numerous children (an attitude that only targets native Europeans of course, not immigrants or Muslims) all indicate the profound demasculinisation of European men, one that is both happening and desired. This relates to what American sociologist Stanley J Fetjens defined as **the guilt and feminisation of White males** back in the 1960s. In the collective unconscious, White males are both ‘racially and intrinsically guilty’. American homosexual feminist Linda Levine, who happens to be one of my close friends, wrote in 1984, ‘The shameless, heterosexual White male domination over women, people of colour, and homosexuals has lasted far too long. Heterosexual White males deserve to be castrated’ (as stated in *Shared Intimacies*).[228] A true slip of the tongue. I could not have said it any better myself. Castration, or rather the self-castration of White men, has

mirrored the psychoanalytic vision of Western progressive circles since the 1960s.

The glorification of male homosexuality entwines with that of lesbianism: men mix with men, women with women. This is guaranteed to ensure that the phalluses of White men and the wombs of White women remain infertile. The whole system itself, the media and the prevailing ideology, softly distil what the Bronx-based members of Military Enterprise (a Black, racist rap band) openly formulated in 1992 in their song entitled 'White Out': 'You White people should all become gays and lesbians, so you don't reproduce no more'.

Parallel to this, **the myth of Black hyper-virility** has ravaged both the advertising sphere and the media, and become the focus of urban rumours, films, the porn business, and sporting events which are covered by the press and broadcast on television. It seems that the same kind of myth is spreading with regard to Arabs.

In the ever-popular *People* magazine, mixed star couples (Black men alongside White women) are systematically highlighted as social and sexual examples to look up to. The porn industry is taking full advantage of the myth. In June 1999, the adult movie distribution company DIFI published hundreds of adverts in our specialised national press, one of which read as follows: 'Blonde female students are very naughty. Instead of attending courses, they prefer to engage in shameless and indecent sexual depravities with Black thugs, whose dicks are humongous. Even the "headmaster", a sultry blonde, gets fucked, and it all ends in a series of very juicy ejaculations.' Such an accumulation of racial fantasies goes beyond mere creativity.

* * *

But the perverse effect of this stupid myth regarding the hyper-virility of Blacks and Arabs lies in their **bestialisation**. An archetypal image has settled into the collective unconscious: both Blacks and Arabs have big cocks and are good at fucking, football, and boxing, in addition to being wicked thugs. And the list goes on. What is certain, however, is that they never become mathematicians, polytechnicians, university graduates, or fighter pilots. Everything that they are is found in their crotch and their muscles, while their brains remain empty and hollow. The sports media and the advertising sphere take full advantage of this image without pondering the consequences of their actions. The African type, whether Black or Maghrebian, is basically considered to be a gorilla, a being whose sole endowment lies in his primitive virility. Advertisements are fraught with such mythology.

The physical overvaluation and mythical virilisation of Afro-Maghrebians combine to trigger a spontaneous effect of unconscious racism, one that animalises and dehumanises those people. Our officially antiracist and multiracial society generates a hierarchisation of racial abilities in collective representation, just like in Brazil and the United States. Whites are characterised by their organisational skills, their discipline, their cerebral capacity, and complexity, while Africans have a 'natural simplicity' to them, meaning a sort of animality, basically. This bestialisation is such that those involved in it are hardly aware of its existence, yet its presence cannot be overlooked in either advertising or the statements made by the sports press. I have read many such comments in the French sports newspaper *L'Équipe*: this boxer 'punches like a gorilla', that female sprinter 'can leap like a gazelle', and so on.

In today's multiracial society, guilt-ridden European ethnomasochism merges with Afro-Maghrebian self-racism, the latter often coupled with

racist resentment against Europeans. In the suburbs, 'youths' do not content themselves with referring to Whites as *white cheese* or *aspirin pills*. They often refer to themselves as the *caillera* — an anagram of *racaille*.[229] When closely analysing the lyrics of most rap bands (just listen diligently to their music on Skyrock),[230] one quickly notices that the core of the message is rather self-deprecating and, simultaneously, expressive of certain demands. Here is an example of this recurring topic, one among many others: 'We are the victims of life, those rather lacking in skill, we are friendly but unless you help us, we will demolish it all'. A century ago, this self-racism was likewise present in the soul music performed by the Blacks of the American Deep South.

Also in the world of music, let us call to mind the lyrics of a certain jazzy song by Claude Nougaro,[231] whose White ethnomasochism echoes Black self-racism: 'Armstrong, I am not Black, but White-skinned, and songs of hope are no laughing matter'.

Theological Antiracism: Its Obscurantism and Slips of the Tongue

Not a week goes by without us having the press and audiovisual media representing the system bombard us with antiracist sermons in the form of extensive documentation or specialised programmes, in an effort to flush out, denounce, and contradict the system's **primary enemy: the supposed racists who are guilty of the cardinal sin of racism**. This attitude bears a striking similarity to traditional speeches of theological condemnation. Antiracist theology thus proceeds in two phases: first, it demonises the enemy through emotional arguments versed in magical thought and accompanied by moral imperatives of the monotheistic and Kantian sort (a secularised monotheism based on the belief in a single universal ethic).

Second, it strives to demonstrate the ‘Truthfulness of antiracism’ through ‘scientific’ argumentation, meaning a para-theological one, not the least of which is that ‘racial differences are meaningless’. All this is backed up by the presence of secondary dogmas, such as, ‘Only racist exclusion and/or economic circumstances could ever account for migrant criminality (one that can no longer be denied)’; ‘our future lies in a multiracial society, and everything is going well’, and so on. However, their slips of the tongue often betray their true intentions. The guardians of religion have little control over their own gnosis.

All our statistics indicate that among Europeans, racist opinions and attitudes towards coloured immigrants are not gaining ground in any way, but rather are experiencing a slight decrease. This is all the more surprising when one considers the fact that, by contrast, **the anti-European racism displayed by young immigrants is on the rise.**

There are two reasons behind this observation: first of all, there is the social frustration experienced by immigrants with regard to ‘Whites’, one that they attribute hypocritically and falsely to discrimination and exclusion. The second reason is rooted in a more or less conscious sentiment of revenge and conquest, a sentiment that encourages them to adopt arrogant or perhaps even violent and conquering attitudes towards European natives. This should be seen as **a means of compensating for their inferiority complex**.

This openly declared anti-European racism takes on many forms, ranging from the lyrics of rap bands to acts of harassment and gratuitous murder, and including the famous ‘incivilities’: assaults and intimidations intended to drive Europeans out of the district-territories. The list goes on. This complex-stricken and psychopathic resentment is mainly felt among immigrants under the age of 25, since first-generation immigrants do not

share these racist feelings. This 'hatred', to go back to the title of an inept Mathieu Kassowitz film,[232] does not only target the officers and representatives of the French state (the police in particular): while the media deride the 'hate crimes' committed by French natives against Afro-Maghrebians (which are a rare occurrence and more often than not the result of self-defence), the gratuitous murders of young Whites are never attributed to anti-European racism, although such murders left 20 victims in their wake during 1999, according to the very discreet figures of our Interior Ministry.

Most of the media have chosen to ignore a crime which was only covered by *Le Figaro* in two measly columns on page 29. On 30 January 1999, in the Grande Borne estate in Grigny (Essonne), ten Afro-Maghrebian thugs aged between 11 and 16 years proceeded to repeatedly rape a 15-year-old schoolgirl in a rubbish tip. Their motivation, which was revealed by the police inspector who took their statements, says it all: 'She was the only *bactou*[233] in the group.' The police declared that the 'rape took place in a particularly bestial manner'. *Le Figaro* explained things further: 'Feeling uneasy about his misdeed, or suddenly becoming aware of the gravity of his act, one of the rapists hurled threats of retaliation at the victim upon her return to her family's flat in an effort to prevent her from filing a complaint'. This kind of **racially-motivated ritual rape** is becoming increasingly common. Several cases occurred both in central Paris and on the subway at a time when attention was focused on the student protests of winter 1999. The act of violating a *bactou*, in other words a White woman, is seen as a rite of passage. The same goes for beating up White youths in a kind of inverted *ratonnade*.[234]

TV programmes are directly involved in antiracist propaganda, meaning that, as mentioned above, they attempt to depict the native French

population as having been tainted by the 'original sin' of racial hatred, and to portay Afro-Maghrebians as the primary martyrs of French racism, since it is obvious that racism can only be practiced by Whites. What others do is a matter of self-defence, even if they do harbour feelings of 'hatred'. As in any essentially totalitarian propaganda, the aim is to create a scrupulously inverse depiction of reality.

In a *Julie Lescaut*[235] episode entitled 'Revolver Credit' (1994), aired several times by TF1 and written by Josée Dayan,[236] the propaganda is as brain-wreckingly smooth as in *Süss the Jew*,[237] the famous film financed by Doctor Goebbels: we are treated to the sight of a potbellied baker, a Frenchy of course, who hates 'tanned' people. He's portrayed as one of those small-time traders despised by the intellectual media class, and as someone who is on friendly terms with the deputy mayor, a man called Lefranc.[238] The latter is the leader of a seditious and fascistic party known as the 'Union for France'. As might be expected, this evil baker pulls out his gun on every possible occasion to threaten the young, friendly, and innocent immigrants, who are mere victims of a misunderstanding. The mayor is also a coward and a scoundrel, since he was elected thanks to the votes he got from the 'Union for France' party. Let's skip the tasteless scenario, though. It is obvious that Lefranc turns out to be an abominable murderer and is unmasked by Julie Lescaut. The purpose of this programme is as clear as it is in many others: it attempts to persuade viewers that **the bastards, meaning the guilty ones, are none other than 'the French' (Lefranc), even if, in actual fact, they are the ones being victimised by immigrant violence on a daily basis**. Its aim is to exorcise reality. Through both its 'fictions' and its news bulletins, television sets out to establish and construct a virtual reality, one that is seen as correct and faithful to

hegemonic ideology, and that strives to cast the real world into oblivion, condemning any popular revolt against the daily dramas of immigration-colonisation. Yet again, the sole purpose behind *Hell Train*, a film starring Roger Hanin,[239] was to promote the guilt and fascistic behaviour of the 'little White folk'. All these talentless propaganda productions, whose goal is to generate bewilderment in the minds of the working class, are naturally the work of producers, screenwriters, and actors who make a fortune off of them, living in fashionable neighbourhoods and never having to cross paths with ethnic gangs or to set foot in a 'district'.

It was no coincidence that *Revolver Credit* was rebroadcast on 15 July 1999, the day after the multiple attacks and riots organised by 'youths' on the evening of 14 July. The episode was supposed to lead people towards disregarding what was happening happenings in the street. However, the unintended consequence of this self-righteous cathodic propaganda is that it stimulates and strengthens resentment among viewers of immigrant origin, and runs the risk of turning the above-mentioned 'little White folk' into actual racists (by taking them for fools, scorning them, and force-feeding them guilt-ridden canards). Unknowingly (or perhaps not?), the intellectual media class is actually strengthening ethnic division through its so-called 'integrationist' propaganda.

In the end, if it's a civil war they seek, they might very well end up having one. It is not all that certain that they will come out as the victors, though. These people had better remember the old proverb which says, **they who sow the wind shall reap the whirlwind**.

A Return to Reality, Common Sense, and Life Force

What is **wrong with the French mentality** is that it holds common sense in contempt in favour of convoluted thinking, attributes the former to popular stupidity, bases reason on glamorous pipe dreams rather than on humble experience and everyday facts, and adorns itself with virtue in its defence of error.

We should return to the pragmatism advocated by Spencer,[240] for example. This great English philosopher has yet to lose any of his insight and appeal. Today still, Spencer, a friend of Darwin's and an apostle of 'social Darwinism', is frowned upon in France, where his books are no longer published. He had the audacity to state that society is founded upon life. Completely mistaken, wasn't he?

The drama of the French intelligentsia lies in its scholastic tradition, a tradition that has been exacerbated by the influence of Marxism. Interpretation prevails over observation, doctrine conquers will, and arguments triumph over knowledge.

I will now reiterate a few key ideas, taboo ones naturally, which one can of course condemn me for later. Not that it would matter to me if they did.

* * *

The foundation of any civilisation is, above all else, of an ethnic and organic nature. It does not matter whether one resorts to morality, dogmas, sermons, admonitions, warnings, convictions, false police statements under the impact of hegemonic ideology, or imposter-historical contortionism: nothing can be done to change this. The richness of humanity is based on the diversity of its major anthropological groups, who are related but preserve their relative homogeneity. Let us be clear: racial reality is not individual, but collective. A small minority or a few individuals can successfully integrate into a foreign anthropo-cultural mold. Masses,

however, cannot. Any such attempt is bound to trigger an explosion within the given social organism.

As understood by the anthropologists and ethnologists Jules Soury[241] and René Martial,[242] whose ideas are now despised, censored, or forgotten by the puny guardians of dogma, **sustainable and fruitful civilisations have never been anthropologically heterogeneous**. Instead, they collapse once a certain level of heterogeneity is exceeded.

There are two human conceptions confronting each other in Europe today: one of them is official, the other realistic; the former advocated by the authorities, and the second experienced intuitively by the peoples. The first one asserts that humanity is made out of atoms; in other words, interchangeable clones that could somehow force themselves into forming ethno-folkloric 'communities' in a single multiracial space. The second one is well aware of the fact that the existence of different nations is an intrinsic part of our world history, a difference that stretches from our biological foundations to our spiritual expression. Which of the two conceptions is true humanism inclined to embrace, do you think?

One will accuse me of reductionism, but never mind. Biology is a basis, an infrastructure; one that has been modified by historical contingencies. Culture and technology are products of the biological capacity that characterises nations. Beyond a certain dilution level, the original capacity is doomed to disappear. Pharaonic Egypt, Rome, and Greece all ceased to exist as soon as their vital foundation no longer encompassed the majority of the population.

* * *

Hegemonic ideology has fallen prey to yet another contradiction. After attempting to censor the achievements of biology in the name of some

backward form of Lysenkoism[243] and behavourism, it is now compelled to acknowledge population genetics. Recently, in a report published in January 1999, the World Health Organisation (WHO) conceded that the resistance of different peoples to the AIDS virus depended (at least partly) on their particular genetic past. Additionally, *Le Nouvel Observateur* has dared to publish an article in which it specified the human groups that were less prone to contracting HIV than others, namely the Scandinavian peoples and those Europeans who had experienced Viking and Varangian biological contributions during the ninth and tenth centuries. Such an admission is of no consequence, it seems.

What is interesting to note is that the more population genetics succeeds in highlighting the obvious and undeniable hereditary differences between the various families of the human species, thus offering a genotypic confirmation of the differences observed on a phenotypic level (pigmentation, morphology, etc.), the more defensive hegemonic ideology becomes in its dogma that the races do not exist, in complete harmony with the obscurantist methods of American Protestant sects whose *theologica ratione*[244] (theological reasoning) prevents them from acknowledging and teaching the evolution of species.

This dogmatism can sometimes result in comical effects. Renowned sexologist and gynecologist Dr Virag once explained to me that in France, African women were not being given the proper care at the time of childbirth, leaving many of them to be forced to give birth desperately and under the poorest of conditions. Why? Simply because pregnancy lasts eight months and twenty days in the case of Black women, not nine months as it is with others, and hospital administrators refuse to acknowledge this scandalous aspect of nature.

* * *

To conclude this chapter, let us go back to a fundamental point, one that is dealt with elsewhere in this book. It is, however, truly necessary to repeat this principle, to shout it out. It is *that* important.

The organic decline of many Europeans, their ethnomasochism, their xenophilia, and their obliviousness concerning both their ancestral roots and their own vital will are all rooted in the individualistic bourgeois spirit. However, they are also considerably intensified by the constant advocacy of **sterility**. The latter follows two primary axes.

First, in ridiculing the very notion of family and considering it to be an anti-model (as far as native Europeans are concerned, obviously) when acting as a bio-cultural breeding nucleus. This attitude involves condemning the mothers of large families, rejecting any and all family policies, demonising 'high natality', praising a feminism that turns out to be a trap for the women in question, destroying the institution of marriage, and so on.

Second, by advocating homophilia, meaning the continual social justification of homosexual tendencies. Homosexuality has become a kind of social decoration akin to being awarded 'eminent merits' in the Legion of Honour. Being gay is thus somehow synonymous with being superior. It is a sign of rejecting the possibility for reproduction: one embraces unbridled and falsely liberating individualism, as well as collective sterility.

Female homosexuality is seen slightly differently: it is explained through the emancipation of women and their natural biological bisexuality, but also through the demasculinisation of European men. When men fail to be a source of reassurance, women seek each other out.

This constant glorification of both male and female homosexuality is an aggravating factor with regard to the sterility of European populations, and a troubling sign of their 'denial of life'. The homosexuality practiced by the *erastai*[245] of Greece and the one that once typified Muslim-Arab societies

were different: they were strictly limited to the private sphere and did not involve people living with a partner of the same sex. Nor did they hinder heterosexuality and reproduction in any way. It is remarkable how immigrants of Muslim-Arab descent despise the West for its continuous display of homosexuality. Since they themselves have retained a vitalist mentality, they ridicule the feminisation that afflicts European males.

As long as homosexual practices are limited to the private domain of intimate pleasure, there is nothing to reproach. But as soon as they impose themselves through public legislation and oppose the ancestral paradigm of the fertile couple, as well as the biological imperative of reproduction, they turn into a source of harm.

Homosexuality must thus be confined to the social sphere of secrecy, and should never be imposed as a 'lifestyle like any other'.

* * *

It is not a racist logic one must follow, but a racial one. Racist logic relies on the confrontation and hatred that result from proximity, interbreeding, and ethnic chaos. By contrast, racial logic is based on the natural separation of large human populations into different political territories. It relates to basic common sense, yet is somehow rejected by a mentally confused intelligentsia that has parted ways with reality. Here is what a Malian diplomat who was present at one of my lectures against immigration and the colonisation of Europe recently confessed to me:'Your words express the obvious. By definition, Africa is Black and Europe White. What Europeans tolerate on their soil would be unthinkable on our continent. The European intelligentsia has lost all sense of reality.' He merely reiterated the views of General de Gaulle, as reported by Alain Peyrefitte in *It was de Gaulle*.

As stated by the former Japanese Prime Minister, Yasuhiro Nakasone,[246] in a declaration that caused a massive scandal among the self-righteous, a harmonious and prosperous society can only be monoethnic. The fundamental notion of a **national community**, one that is held together by anthropological and cultural proximity and that embodies the sole guarantee of good civil understanding, peace and social justice, democracy, and collective ambition as well as creativity, is as incompatible with the current doctrines of 'communitarianism' (i.e., the juxtaposition of ethnic groups as part of an implicit apartheid system) as with those of chaotic interbreeding. Relative homogeneity seems essential in ensuring the longevity and well-being of a people. What else could be responsible for the misfortunes experienced in Africa and the Middle East if not the disorderly amalgamation of various tribes and ethnicities within artificial states?

* * *

We must stop fantasising about the concept of 'race', and acknowledge it as an essential, natural, and banal aspect of our species. On the other hand, what we should reject is racial mixing, forced cohabitation, and the myth of a single human family. At the turn of the century, there is no reason whatsoever to believe that the global village predicted by Marshall McLuhan in 1967[247] could ever come to pass. It may come about on the level of communications (a fact that remains to be seen), but not on that of anthropology.

A shared global civilisation is impossible. The fact of partaking in the same technologies and the same markets is not a sufficient basis for the establishment of a civilisation. The West has attempted to create one on a wordwide scale. However, the rise of Islam and the return of archaism confirm the failure of this endeavour. Everyone claims that a 'new

humanity' is about to be born, but I find myself wondering: is it a birth, or a stillbirth?

Another point worth mentioning: the American type of racist superiority, which is typical of many WASPs, seems quite demotivating. No race or civilisation are inherently and eternally dominant, whatever their qualities. If a nation loses the vital power of its own *germen*,[248] if it nearly ceases to reproduce and allows its own historical soil to be conquered without any resistance, its majestic 'superiority' will collapse, and it will find itself compelled to step aside for those it despised to replace it.

When it comes to long-lasting peoples, their most crucial qualities relate to the soul rather than the spirit, and are more a matter of character than of cultural refinement. Should the latter be taken too far, it will trigger decline and irrelevance. The spine of a nation rests upon its **natural aristocracies**. In today's Europe, the ruling elites no longer have any aristocratic traits, whether from a biological, cultural, or vital perspective. Our task is now to restore aristocracy; in other words, to sprout a new line of courageous, talented, discerning, and noble men.

In the new century of iron, fire, and blood, our newly created aristocracy would not shy away from the necessity to face the aristocracies of other nations.

* * *

And when it comes down to it, the human species may have been, so far, the sole beacon of brilliance in the long history of life. The ultimate criterion of superiority lies in one's biological longevity, does it not? The novelist Bernard Werber thought ants to be a hundred times superior to us.[249] Indeed, they have colonised the Earth, and we have never been able to exterminate them. They clash with each other in incessant racial wars,

continue to grow in number, and think little of our cities and pollution. Ants preceded us and will one day succeed us in the cycle of life. And what if man were just a failed species?

Konrad Lorenz and Jean Rostand[250] suggested that, compared to all other species, man was perhaps a sick animal and the victim of some kind of cerebral cancer, driven to the point of illness by his own brain, thus destroying both his weak instincts and himself. Imagine that life had appeared in bacterial form on the first of January. *Homo sapiens* would only have emerged on 31 December, at 23:59 PM. Our Earth, *Gaia*, has four billion years ahead of it to create a really vivid species out of jellyfish, scorpions, or any other life form it chooses, thus completing its *Great Work* before the Sun turns into a red giant and absorbs all of the planets. There is plenty of time even when taking into account the planet-killing asteroid that crosses our path every sixty million years, setting all records straight.

Once our brain-cancerous bipedal species is gone, we will be outdone by either the superior species that preceded us, or by one of those that will replace us, such as red ants and bio-bots, respectively.

Of course, people will respond to this by claiming that a 'new humanity' is about to be born. But is it really a birth, or a stillbirth? *Fatum etiam deorum voluntatem fecit*.

193 Claude Lévi-Strauss, *Race and History* (Paris: UNESCO, 1952).—Ed.

194 Vusamazulu Credo Mutwa (b. 1921) continues to write today, and has always advocated the idea that Africans should return to their native traditions rather than attempt to imitate Western civilisation. He maintains a Web site at credomutwa.com. He has also collaborated with conspiracy theorist David Icke.—Ed.

195 *My People: The Incredible Writings of Credo Vusa'mazulu Mutwa* (London: Blond, 1969).—Ed.

196 Léopold Sédar Senghor (1906–2001) was a Sengegalese writer who was President of Senegal from 1960 until 1980. In the 1930s he was one of the founders of the *Négritude* movement, which attempted to define the essential African characteristics towards developing a sense of identity for Blacks worldwide.

197 Albert Jacquard (1925–2013) was a French geneticist who frequently opposed racism in his scientific writings and was also active in protecting the rights of illegal immigrants.—Ed.

198 Yves Coppens (b. 1934) is a French anthropologist who is best-known for postulating what he terms the 'East side story,' in which he claims that all humans are descended from hominids who originally lived in East Africa, but were driven out as the result of a massive drought and began the process of outward expansion which continues to this day.—Ed.

199 Hervé Le Bras (b. 1943) is a demographer and is the Director of the National Institute of Demographic Studies (INED) in France, and has held some government-appointed posts. In 1991 he published a book in which he claimed that fears of falling birth rates among the native French were based upon biased studies produced by pronatalist partisans within the INED.—Ed.

200 *My People*, p. 246.

201 Bertrand de Jouvenel (1903–1987) was a French Right-wing philosopher and political economist.—Ed.

202 The National Institute of Statistics and Economic Studies, the French bureau of national statistics.—Ed.

203 Claude Allègre (b. 1937) is a French geochemist who served as Minister of Education as a member of the Socialist Party from 1997 until 2000. He has claimed that the causes of global warming are unknown.—Ed.

204 Tribalat is a demographer with the INED who has studied immigration. He has published books with members of the National Front on the topic, and has clashed with Hervé Le Bras over his results.—Ed.

205 Allegedly a man-like creature, although science considers them mythical.—Ed.

206 One of France's private television networks.—Ed.

207 Television networks.—Ed.

208 Slang terms for Arabs.—Ed.

209 Slang for Blacks.—Ed.

210 Latin: 'The point has been demonstrated'.—Ed.

211 As stated in 'Race Survey in Modern France', *National Public University of Oregon Review*, no. 852 (December 1998).

212 Guy Hocquenghem (1946–1988) was a French writer, queer theorist, and gay activist. He died of AIDS.—Ed.

213 *La Beauté du Métis: Réflexions d'un Francophobe* (Paris: Ramsay, 1979).—Ed.

214 Johnny Hallyday (b. 1943) is a French singer and actor known as the 'French Elvis'.—Ed.

215 Meaning the form of government which existed in France prior to the French Revolution.—Ed.

216 Official authorisation for a book's publication.—Ed.

217 Guy Bedos (b. 1934) is an actor and comedian who is well-known for his Left-wing viewpoints, and was a supporter of François Mitterrand.—Ed.

218 André Lama, *Des dieux et des Empereurs: Mélanges Romains* (Paris: Editions des écrivains, 1998).—Ed.

219 *La Peste Blanche: Comment éviter le suicide de l'Occident* (Paris: Gallimard, 1976).—Ed.

220 *La Défaite d'Alésia: Ses Causes dans la Société Celtique, ses Conséquences dans la Société Française* (Paris: La Septième Aurore, 1978).—Ed.

221 *Nouveau discours à la Nation Européenne* (Paris: Albatros, 1985).—Ed.

222 Antonio Gramsci (1891–1937) was an Italian Communist who was imprisoned by the Fascists. He developed the theory of cultural hegemony, which (in brief) holds that a political group cannot maintain power without first persuading the members of a society that the ideas it propagates are the normal state of affairs, thus giving itself legitimacy. Therefore, control over the cultural apparatus of a society is a prerequisite for holding power, rather than being something which follows a revolution. This idea has been highly influential on the European New Right.—Ed.

223 Faye claims that the book was entitled *Egyptian Peoples* and was published by Lawcester, but I was unable to locate a bibliographic reference for this book.—Ed.

224 Again, I can find no reference for this book.—Ed.

225 Robert Ardrey (1908–1980) was a widely read and discussed author during the 1960s, particularly his books *African Genesis* (1961) and *The Territorial Imperative* (1966). Ardrey's most controversial hypothesis, known as the 'killer ape theory', posits that what distinguished humans' evolutionary ancestors from other primates was their aggressiveness, which caused them to develop weapons to conquer their environment and also leading to changes in their brains which led to modern humans. In his view, nationalism and property ownership are the modern manifestations of man's instinct for holding and defending territory. In more recent years, however, Ardrey's theories are no longer upheld by the mainstream scientific establishment.—Ed.

226 Konrad Lorenz (1903–1989) was an Austrian ethologist who won the Nobel Prize in 1973. He focused on studying instincts in animal behaviour and the implications this has for understanding humans.—Ed.

227 Irenäus Eibl-Eibesfeldt (b. 1928) is an Austrian who founded the discipline of human ethology. —Ed.

228 Lonnie Garfield Barbach & Linda Levine, *Shared intimacies: Women's Sexual Experiences* (Garden City, New York: Anchor Press/Doubleday, 1980).

229 'Scum'.—Ed.

230 A French radio station. Faye was a broadcaster there at one time.—Ed.

231 Claude Nougaro (1929–2004) was a French singer-songwriter.—Ed.

232 In 1995, director Mathieu Kassovitz released the film *Hate*, which depicts three immigrant friends, a Jew, an Arab, and a Black African, in the aftermath of rioting in a Parisian suburb.—Ed.

233 Slang for White women.—Ed.

234 A term for an attack against immigrants.—Ed.

235 A French police drama series.—Ed.

236 Josée Dayan (b. 1943) is a French director and screenwriter of French-Jewish descent who grew up in Algeria.—Ed.

237 *Jud Süß* was a film produced by the Nazis in 1940 which is regarded as one of the most anti-Semitic films ever made, featuring a caricature of all of the negative traits often attributed to Jews. —Ed.

238 The name was not chosen randomly, as it means 'the French'.—Ed.

239 Hell Train, from 1985, depicts a group of Frenchmen who murder an Arab by throwing him off a moving train, and the subsequent exploitation of the incident by Right-wing groups in an attempt to cause race riots. Hanin was a French Jew from Algeria.—Ed.

240 Herbert Spencer (1820–1903) was an English philosopher who first gave rise to the notion of 'social Darwinism'. He coined the phrase 'survival of the fittest' to describe Darwin's theories.—Ed.

241 Dr. Jules Soury (1842–1915) was a French neuropsychologist who posited a form of 'psychological heredity'.—Ed.

242 René Martial (1852–1955) was a French anthropologist who supported eugenics and was a proponent of selective immigration by establishing biochemical criteria for anyone who would enter France from abroad. He felt that racial mixing was acceptable as long as immigrants met the necessary requirements. He also used his theories to support the anti-Semitic policies of the Vichy regime.—Ed.

243 Lysenkoism was a school of thought which began in the Soviet Union in the 1920s and lasted until 1964, and was supported by Stalin. It rejected the postulates of genetics and even the existence of the gene in favour of a Lamarckian approach. Many biologists who refused to adhere to Lysenkoism were imprisoned.—Ed.

244 Latin: 'theological reasoning'.—Ed.

245 In Classical Greece, *erastai* referred to an older man who was in a sexual relationship with a boy, a practice which was common.—Ed.

246 Yasuhiro Nakasone (b. 1918) was Prime Minister of Japan from 1982 until 1987. He was a nationalist and attempted to instil a sense of ethnic pride and the Japanese, and held that the Japanese ethnicity was unique in the world.—Ed.

247 Marshall McLuhan (1911–1980) was a Canadian professor who became famous for his work on the theory of communication and the media. He posited that modern mass communication technology has reduced the world to a village, although he rejected the notion that this would lead to a single, homogeneous world civilisation, believing that it would actually lead to more division. —Ed.

248 Latin: 'seed'. In *Why We Fight*, Faye defines it as a 'people's or civilisation's biological root — the core of ethnicity — upon which everything else rests.'—Ed.

249 Bernard Werber (b. 1961) is a French science fiction writer, most famous for his The Ants trilogy, which has been translated into English.—Ed.

250 Jean Rostand (1894–1977) was a French biologist and philosopher. He also did pioneering work in cryogenics.—Ed.

CHAPTER VIII

Taboos and Lies

> ‘Idols must be overthrown’
>
> — Nietzsche

In Europe, the issues that relate to immigration and racism represent the largest reserve of taboos, lies, and fallacies of our time, even more so than economic dogmas in contemporary France and the gender prejudice of the nineteenth century. They even surpass the medical rantings of Molière’s Diafoirus[251] during the seventeenth century and, at the very least, equal the intensity of the irreligion taboo that characterised that same period.

Whatever their nature, authorities have always strived to govern human society through the propagation of false ideas, unfounded rumours, and flawed doctrines based on imaginary facts, especially by prohibiting people from uttering unbearable and taboo truths. Lies, lies, lies — one will never be fully rid of them. The thicker the strings, the better it works. Abuse is the old technique that allows authorities to dominate a given people.

Whenever a deadly menace surfaces to threaten a society or civilisation, elites seek to annihilate it through denial, both to cover up their own responsibility for having failed and to alleviate their own fear. Therefore, it comes as no surprise that taboos and fabricated truths abound during the deadly colonisation process to which we are being subjected. In the presence of a lion, an ostrich buries its head in the sand.

Eleven Erroneous Ideas and Clichés Regarding Immigration and Islam

With the race issue having become a pivotal obsession in Europe, the fear of being suspected of ‘racism’ strips all immigration discourse of its clarity

(thus rendering it unintelligible) and drowns any objectivity in political cant or, more precisely, in a sort of *diplomatic language* that can hardly be deciphered. The anti-truths spewed forth by the political media class are but a softer and more subtle version of the worst Stalinist propaganda. They embody a direct expression of those taboos. To tell the truth about the nature, causes, and consequences of the massive immigration that Europe is currently undergoing at the hands of Third World populations is to risk social ostracism, professional banishment, and moral or criminal conviction.

If comedians still existed, they would have a field day with this, even if Coluche-like[252] sketches would be unthinkable today, taking into account the fact that (social and penal) censorship, as well as self-censorship, have both increased since the 1980s.

* * *

To arm all those who resist the population settlement process with the necessary arguments, here are the ten most common clichés and lies that are typically distilled into public opinion and most often used by the pro-immigration, and supposedly anti-racist, party. All these notions revolve around the title of a pathetic literary work written by Bernard Stasi, *Immigration: An Opportunity for France*. The truth's reinstatement in the face of these lies is covered throughout this book, but a summary would be helpful at this stage.

Cliché number 1: 'We are the ones who brought immigrants to France because their presence was economically necessary. They have always constituted our country's engine of economic growth, and always will.'

In his 'Letter to the President Regarding Immigration', Thierry Desjardin destroys this stereotypical formula in the following manner: 'We brought

them here at a time when we needed them.' Indeed, from 1960 to 1973, employers recruited docile and inexpensive workers from the Maghreb (with the complicity of the unions), even though there was no deficit whatsoever in the European workforce. So we were not really the ones who 'needed them'. Exploitative capitalism, however, did. It was all an economic error, a short-sighted calculation, as this immigration has restricted all calls for investment. The European countries which did not make use of the Afro-Maghrebian labour force have experienced a rather higher growth rate than that of France. Since 1973, the arrival of migrants has been taking place through 'pressure', meaning that the migrants come here in an attempt to impose themselves. Their immigration serves their own interests, and not ours. An unemployed alien, or one that benefits from social assistance, leads a more comfortable life here than when working in his homeland. With the arrival of masses of illegal immigrants which has been experienced since the mid-1970s, it has become clear that it is not actually Europe that invites these foreigners as a result of economic necessity, but they are in fact the ones who are attempting to impose themselves. Despite all the training they are offered, immigrants (whether naturalised or not) impede our growth through the enormous costs stemming from their presence and their low level of professional competence. Another important factor is the general deterioration that has afflicted both the quality of EIGs (Economic Interest Groups) and social cohesion.

Counter-slogan: **The vast majority of aliens are here voluntarily and hamper our economic growth, our employment, and the level and quality of life.**

Cliché number 2: 'They are doing the sort of work that the French would never consider doing.'

As written by Alain Griotteray, immigrant workers have long been replaced by unemployed and financially-assisted immigrants. The myth of the immigrant slave dies hard. In addition, the immigrationist party is now trying to impose quotas for hiring aliens by reserving jobs for them and excluding the European French. Many employment positions that the native French would very much like to have are now exclusive to these aliens, ranging from those offered by municipalities to those available at department stores. This attitude also includes those administrations which practice a secret preferential policy of positive discrimination, not to mention of course 'youth jobs' and 'employment-solidarity contracts'...

Counter-slogan: **They restrict the employment opportunities that are offered to the indigenous French**.

Cliché number 3: 'Maghrebians and Africans are the Italians and Poles of yesterday. France has always been a country of immigration. Nothing has changed.'

This is a complete joke, since those immigrants are not European and their values and mentality differ greatly from ours. To compare inter-European immigration waves, which never posed any problems in terms of integration, with the mass arrival of Afro-Asian populations is to obscure the ethnic reality of human societies. One is expected not to focus on the concept of 'nationality', a concept so dear to the Republican ideology. A Flemish Belgian, a Tuscan of Italian descent, and a French national from the Provence region are much closer to each other than someone from the Caribbean is to a Savoyard, for example. Yet the former has been 'French' longer than the latter!

Counter-slogan: **France has never been a country of non-European immigration, but is now becoming one**.

Cliché number 4: ‘Immigrants are the excluded victims of racism and economic poverty.’

To the contrary, I have demonstrated in this book that immigrants receive much more aid and social benefits than the native French. Young immigrants require costly measures that assist them in finding employment, receiving training, and being entertained. In the ‘districts’, thanks to both benefits and shadow economy, aliens enjoy a very decent living standard. Any attempt to present them as a sort of *lumpenproletariat* is nothing short of a hoax. Unlike what rumours claim, homeless people and bums of Afro-Asian origin are truly rare. Many immigrants do not feel excluded, but exclude themselves voluntarily from the society that they oppose through their own ethnic hatred. Their anti-European racism (i.e., the famous ‘hate’) is far more powerful than the alleged racism of the indigenous population. Moreover, xenophobia, which is still a minority phenomenon in France (a miraculous stroke of luck for the aliens themselves), is but the result of the misbehaviour of young immigrant children and does not relate to any intrinsic racism against either Arabs or Africans.

Counter-slogan: **Immigrants are economically and socially advantaged, despite the fact that many of them reject their host society.**

Cliché number 5: ‘The overcriminality of Afro-Maghrebian youths is due to the fact that they have been uprooted or (insert alternative) as a result of living in ghettos.’

This is the slogan that encourages governments in their attempts to disseminate immigrants throughout our territory: it all amounts to scaring the indigenous French (not because of racism, but owing to the fact that ethnic cohabitation is physically unbearable) and to constructing further ghettos. The very strategy of those aliens relies on living in such slums (or

rather on what is, from their point of view, a set of liberated and constantly extended **territories that evade European laws**).

Moreover, those people do not feel uprooted in any way: **their roots reach deep into Islam and Arabism as well as into Black American ethnic culture**. The combination of the rap and *raï*[253] 'cultural' phenomena confirms this. The armchair intellectuals who explain the social deviance displayed by Afro-Maghrebian youths through a 'loss of identity', 'Americanisation', and the deculturalising relinquishment of their Afro-Arab roots in favour of a hallucinogenic 'American subculture' simply hurl forth heartrending anti-truths resulting from their lack of onsite experience. The Brown-Whites are not 'Americanised' in the sense that young Europeans are. The latter are truly deculturalised and uprooted, which cannot be said of the former, whose sole understanding of American culture is restricted to that 'Black-rap' component, with its anti-White protests and who, by contrast, are permeated with affirmative Arabism (through the *Raï* phenomenon), all to the delight of the district imams.

Contrary to the daydreams of the communitarian political Right, whose members imagine that the Islamo-Arabism of the suburbs could serve as a vector towards combating Americanisation, we must emphasise the fact that young immigrants have created a counterculture connecting Black-Americanism to Arabo-Islamism, a counterculture whose quality is very low.

Have no fear, though: young immigrants feel really good about themselves, since they consider themselves to be invaders. **They are not deculturalised, but rather a deculturalising factor**. And here's the evidence: the attitude of those young Whites who interact with them and who, through imitation, adopt their infra-Verlan[254] slang, their style, and

their music is one of complete submission to their influence, a process in which they undergo a disturbing cultural regression.

Additionally, a number of European youths convert to Islam and accept their inferiority in order to enjoy (relative) peace and quiet, which is particularly due to their attitude of servility.

Counter-slogan: **Young immigrants root themselves in a new neo-primitive culture and the ever-expanding ghettos, a state of affairs that suits them perfectly.**

Cliché number 6: 'The youth delinquency and youth violence that typify the behaviour of immigrant boys are the result of unemployment, neo-liberalism and the ever more ruthless economic relations.'

This is just a variation on the fifth cliché mentioned above, **an effort to generate confusion with regard to the notions of class struggle and ethnic conflict**. The delinquency that we are currently experiencing bears no relevance to class struggle at all.

I would be the first to denounce the evils of neo-liberalism, unbridled free trade, and the autonomy of financial and speculative economy. In short, I condemn the dictatorship of the marketing function, a function that permeates social relations, severs solidarity ties, and fuels pauperism. And yet this cliché does not hold water. Why?

1. The communitarian (or rather ethnic) solidarity that bonds immigrants has not been broken by neo-liberalism. In actual fact, the crumbling of solidarity affects European ethnicities, not others.
2. During the crisis that Europe underwent in the 1930s, a time when unemployment and poverty were much higher than nowadays, the rate represented by the younger generation was 10 per cent above the current one, and the ruthlessness of the job market exceeded that of

today, no phenomenon of mass crime was ever experienced. Although poorer and more destitute than young non-European aliens these days, Italian, Spanish, Portuguese, and Polish migrants never posed any public safety issues in the period between 1890 and 1960.

3. While violence and crime characterise the behaviour of young Afro-Maghrebians, the phenomenon is seldom found among Asians (including the Chinese, the Pakistanis, etc.). The economic argument is therefore invalid.

Counter-slogan: **The cause of delinquency and violence among immigrant youths is of an endogenous and ethnic nature** and relates to an almost mechanical ethnic clash, one that is basically unavoidable and therefore not subject to common criminological analyses.

Cliché number 7: 'A multicultural, multiracial, and multi-religious society is an enrichment for us. The contributions made by immigrants are significant, both on a cultural and economic level. Long live our multi-coloured and miscegenated Europe.'

We are all familiar with the slogan of SOS Racism, the advocate of the 'Black-White-Brown' concept: 'France is like a moped, it runs on a mixture of fuels'. Historically speaking, all multicultural and multi-ethnic societies have been characterised by conflict, never creativity. A counter-example is found in Japan, a fundamentally monoethnic society. The economic and social costs of immigration are enormous there. Immigrating to that country is a downward spiral, being a source of social conflict and resulting in a general loss of competence. The cultural and economic contribution of immigrants is negligible. Whether in the field of research, entrepreneurship, arts, medicine, or any other, they fail to reach a high performance level. Their proportion among the creative elite is small compared to their

population rate, Far-East Asians being the only exception to the rule. And this fact cannot be explained through racism or exclusion. The current cliché thus relates to social romanticism. Those who distil it into people's minds refer to the United States as an example to follow: 'Do you see how well things are working out in this multiracial and multicultural society?', they ask.

The problem of both americanophiles and americanophobics is that they are not familiar with the living conditions in the USA, where they have never lived. The American situation is not comparable to that of Europe.

Counter-slogan: **Every multiracial society is necessarily multiracist, and no multicultural or multiethnic society could ever be creative**.

Cliché number 8: 'The current number of foreigners in France does not exceed the 1936 figures.'

This is one of the most shameless sophistries encountered today, one that is regularly repeated by the Leftist media in order to reassure people. Its statistical foundations may seem accurate, but are not quite so. Simply put, due to the massive naturalisations (200,000 per year) and the *jus soli* principle (which allows foreigners to obtain our nationality automatically if they are born on our territory), the very concept of being 'French' is gradually losing all meaning. As might be expected, the Republic, rejecting any and all racial criteria, once expressed pride in the fact that those who were to become culturally and linguistically French displayed submission when embracing 'integration' in the 'French community'. However, this is no longer the case. The new French do not feel French, nor do they identify with European culture. They always harbour a sense of solidarity with regard to their original adherence. The notion of 'French nationality', now deprived of its ethno-cultural basis as a result of Republican cosmopolitanism, is of little significance today. There are more and more

alien migrants among us, all legally French, whose command of our famous national language is much worse than that of the French-speaking foreigners in Black Africa or the Quebec province. **Slowly but surely, the very concept of being 'French' is being stripped of all its meaning**. Any definition of nationality that is based on strictly legal precepts instead of ethnicity is but a shortcut to suicide, as experienced by the Roman Empire. The conception of 'legal nationality', inherited from nineteenth-century European wars, should not be allowed to prevail in Europe. The meaning of the word 'alien' should thus be reevaluated.

Counter-slogan: **There are ten times as many non-European aliens (meaning ethnic foreigners) in France today as in 1936**.

Cliché number 9: 'There is a peaceful, secular and moderate type of Islam that can be fully integrated into the values of the Republic.'

People's profound ignorance of both Islam and the Qur'an, as well as their historical lack of knowledge, are at the source of this prejudice, whose meaninglessness we demonstrated in a previous chapter. Islam is like a boulder. Some day, every 'moderate' Muslim could *become a mujahid* or befriend Islamic warriors, as was clearly witnessed during the Algerian War.

Counter-slogan: **Islam is a religion of conquest, intolerance, and theocracy, one that is essentially incompatible with all European political values**.

Cliché number 10: 'The violence in schools is due to a defective urban environment, a lack of resources, and poverty.'

During the Third and Fourth Republics, school resources were 80 per cent lower than they are now, yet schools were fully integrative and provided the poor with social mobility, and managed to eradicate illiteracy and ignorance already at the end of primary school. Today, despite its considerable resources, our national educational system is shaken to its very foundations.

The transmission of knowledge and social norms is no longer provided in 50 per cent of all establishments, which have fallen prey to anarchy and violence. This topic was covered in detail in a previous chapter.

Counter-slogan: **The violence that afflicts schools is not only due to the application of a pseudo-pedagogical and anti-authoritarian dogma, but especially to the massive presence of Afro-Maghrebians, who are mostly unassimilable**.

Cliché number 11: 'It is much more demanding for an African or Maghrebian person to find housing or employment than for the native French.'

This cliché denounces the legendary 'discrimination' that is said to victimise Afro-Maghrebians. First of all, there is no doubt that some landlords are reluctant to rent their homes to immigrants. The reason is not a racial one but has to do with the proximity issues posed by these populations once they move into a given neighbourhood, including the ever-frequent payment difficulties. The reluctance displayed by employers when it comes to hiring these people is mostly due to the latter's lack of competence. Calixte Beyala and her Equalities Collective (which is not egalitarian in any way, since it aims to forcefully impose racial quotas in the employment sphere, particularly within the audiovisual media) have never asked themselves why 'there are so few Blacks on television'. Is it because of the alleged discrimination practiced by TV stations? Certainly not. The candidates are simply not up to par, a fact that is too simple and thus too complicated for an intellectual to understand. The para-Trotskyist organisation called Right to Housing (DAL) claims that the majority of squatters and of those who are evicted from squatter settlements are African and Maghrebian families. It fails to mention the fact that these people are illegal aliens who attempt to impose their presence in France and who are

rarely deported as required by our laws. Instead, they are usually relocated and aided. Additionally, they benefit from the government's official commiseration and rarely end up homeless, unlike the poverty-stricken ethnic French, who are ridiculed by both politicians and the media.

In actual fact, alien populations are granted easy access to social housing, hiring advantages (particularly in connection to 'youth jobs') as well as multiple aid and benefit privileges from which the native French and the foreigners of European descent are excluded.

Counter-slogan: **It is actually easier for Blacks and Maghrebians to gain access to jobs, housing, and benefits than for proletarians of European origin to enjoy such advantages**.

We shall now scrutinise a number of these clichés and demonstrate their senselessness.

* * *

The 'Urban Policy' Illusion

'District' urbanism is blamed for the lack of well-being that burdens the immigrants who are relegated there. Lifts are considered responsible for any lack of security. 'All we have to do is paint the stairwells and repair the lifts to remedy the situation', as repeated by *Harlem Désir*. The 'urban policy' which the impostor Bernard Tapie wanted to take charge of costs the community more than 20 billion a year, and yields no palpable results when not making things worse. One bounces off the principle that any amelioration of the environmental conditions will improve the behaviour of these populations. Such an attitude is no more than naïve behaviourism.

The urbanism of districts, which were known as 'large complexes' during the 1960s, was inspired by Le Corbusier's 'garden-district' theories:[255] green spaces, ventilation, sanitation, Streamline Moderne,[256] and so on.

Back then, when the very same districts were inhabited by homogeneous French class populations, there were no issues regarding criminality or dreadful living conditions. In fact, these HLM (rent-controlled housing) complexes were pleasant to live in when compared to the rat-holes and cesspools that dominated the northwestern neighborhoods of Paris and the slums that plagued the suburbs. Moreover, from 1950 to 1965, no excessive criminality was ever noticed among the youths that resided in the putrid slums of West Paris, an area inhabited by Europeans, despite the appalling living conditions, the poverty, and the significant proportion of adolescents.

Today, the area of Parly 2, located near Versailles and built in accordance with an urbanism whose strictness echoes that of Sarcelles in the north of Paris, is a haven of peace. Why do you think that is? Yes, you've guessed right: the question generates the answer.

* * *

Architects once theorised that the reconstruction of districts following a traditional order (streets, squares, low-energy houses, rehumanisation of space) would lower the criminality of ethnic gangs and reduce areas of lawlessness. This is the view defended by Castro and de Portzamparc.[257] However, the 'New Village' that was built on the basis of this brilliant theory (particularly in the south and west of the Île-de-France district) and provides lodging for immigrant populations poses the exact same problems as the rent-controlled housing projects where low-rise and tall buildings abound. Whether in the city of Roubaix, the northern and northeastern neighbourhoods of Paris, or the centre of Marseilles, all of which offer the most fashionable, traditional, and 'friendly' architecture but are predominantly inhabited by non-natives, one encounters the same issues as in the housing projects: endemic violence, criminal economy, and the

departure of Europeans. **Urban conviviality does not depend on any sort of urban planning, but on the inhabitants themselves**. Everyone knows this, yet it is kept under a code of silence.

* * *

The current ‘urban policy’ is also rooted in the rejection of ghettos and the mixing of classes. Once again, these people confuse the notion of ‘class’ with that of ‘ethnicity’. Any attempts to disperse the alien populations and mix them with Europeans only results in driving the latter out and extending ghettos. ‘I am in favour of extending ethnic ghettos’, is what the Islamist militant *Mourad Assoud* stated in *Le Figaro* on 20 October 1999. Immigrant populations show clear signs of **rejecting urban cohabitation**.

Although peaceful, the Chinese population of the thirteenth district of Paris reacts similarly: discreetly, its members have undertaken to build their own Chinatown not only in the district of Tolbiac, but also in Belleville, where they strive to drive out the Arab population in a most subtle fashion.

In the nineteenth century, the neighbourhoods of London, Paris, Marseilles, and Lyons that were characterised by socially mixed communities, experienced the famous ‘urban harmony’ that architects long to trigger today. The latter have forgotten that, at the time, both the bourgeoisie and the proletarians belonged to the same culture and were part of the same ethnic group. Theorists always forget the essentials.

Additionally, ‘urban policy’ relies on the contemporary dogma of ‘financial means’. Whenever things go wrong somewhere, it is because we do not inject enough money into the area. The same goes for our national education: systematically, students and unions demand a ‘constant increase in their financial means’ so as to resolve problems, as if taxpayer assistance was a panacea and there were no other causes behind the lawlessness that

they observe. This highlights one of the major flaws of our mercantile society: the belief that everything can be resolved with money.

In application of this flawed doctrine, one therefore pours funds into ‘housing projects and problematic neighbourhoods’, whose number has risen by 20 per cent since 1995, and is currently estimated at 1,500 by our Interior Ministry. Villeurbanne (Lyons), Créteil (southeast Paris), the housing estates near Strasbourg and Marseilles, Mantes-la-Jolie (Vexin), and Le Mirail (near Toulouse) all receive three times more public investment per inhabitant than the central districts of Lyons and Paris and intramural Bordeaux and Toulouse. And the list goes on. This is done despite the fact that shopping centres are looted or burned, small traders flee, and public facilities deteriorate , while youth clubs or leisure centres are devastated, our means of transport raided, and the urban environment systematically sabotaged. It is believed that providing equipment and sporting activities will ‘appease the young’. How naïve!

What sociologists and urban planners refuse to understand — or to acknowledge, rather — is that the systematic degradation that afflicts the urban environment is not the result of social despair but stems from **a ludic ethnic revolt**. I’m about to shock you here: unlike chamber, library, or living-room intellectuals, I have a good understanding of the situation and am familiar with those involved in it. Many young Black or Maghrebian delinquents are more than pleased to cause a degradation in the quality of urban life. They do not mind contributing to it at all. It allows them to enjoy further financial aid. ‘Pay us off or we’ll cause even more damage. Give us more and send us on vacation if you want us to restrain ourselves.’

In the housing estates that they have degraded, they can thus set up areas of lawlessness and a criminal economy. Their idleness and boredom are but an illusion. Amongst themselves, they create a parallel and aggressive

sociality based on confrontation. It is no different from what sociologist Raul Walk pointed out with a pithy phrase in reference to the racial riots in Los Angeles: 'That is both entertainment and racial riot, don't worry, they are happy'.[258]

Those who are in charge of this stupid 'urban policy' simply lack the necessary knowledge regarding the people that they want to help and bring to reason. They imagine that these Afro-Maghrebian youths have the same mentality as the clueless young European proletarians of the last century. They act as if it were all part of a theatrical performance of Zola's *Germinal*[259] and swallow old, universalistic Marxist myths whole.

Those deliberately polluted housing estates and neighbourhoods are an ideal living environment for such youths. They feel very comfortable there. They laugh at our commiseration and continue pretending to be the victims that they are not. The biggest victim, in fact, is none other than the population of European descent. What those criminal kingpins strive for is imposing social disorder and living in it.

Unfortunately, intellectuals, officials, and politicians are in charge of things they know little about. On the other hand, town councillors and teachers are very well aware of the facts. Do they expect civil war to break out for the record to be set straight?

The False Pretext of Exclusion

As we all know, the official explanation for the excessive criminality of immigrants is the poverty and exclusion that they are supposedly undergoing. During summer 1998, a gang of seven girls aged 11 to 17, all 'Browns', wreaked terror throughout the centre of Toulon: they robbed and battered their victims, usually isolated women. They also looted small, defenceless shops, and committed various crimes of racketeering against

young local European women. Just in brackets, this event marked the beginning of a new phase in the delinquency of this population, which had until then only involved boys, but now encompassed barely pubescent adolescent girls, whose childhood had hardly come to an end. Only one of these louts, Lalla, aged 17, would be punished with a prison sentence (four months for approximately fifty assaults and acts of aggravated theft). *Le Journal du Dimanche* (01 August 1999) covered her story. Had she founded that gang to escape poverty, or as a result of the 'ordeals' she had experienced in an unhappy childhood? At the time, in an attempt to justify Lalla's actions, the press had claimed that her father had abandoned her. 'That's not true', she said, 'my father was in hospital.' *Le Journal du Dimanche* acknowledged, 'When she looks back at things, there was nothing much she lacked. Her mother had always financed everything she needed.' So why did this Maghrebian girl resort to theft, assault, and racketeering? Here's her answer: 'We wanted to mess with other girls, those who are different from us. You know, those upper-class chicks. It was how we got our kicks.' In fact, those girls wandered through the Mayol shopping centre, in the 'chic' district of Mourillons. Their real motivation was not a desire to steal in order to survive, nor did they act out of economic necessity. Their behaviour was driven by **hateful** resentment, in other words **socio-racial** animosity, targeting girls and women who belonged to the French middle class and who outnumbered them seven to one.

Besides, it seems that theft and violent delinquency are quite normal in Lalla's family, even though she leads a prosperous life: 'In her family, the eldest sister has the reputation of a professional thief and none of them are ashamed of her. Their mother says she herself has been through such behaviour. "Before I had my kids, I lived in the street. I stole things, and my

children do it too. But I couldn't care less. Society robs us every day, so there's no reason to feel bad about it."'

This response reflects the typical parasitism, irresponsibility, and cynical self-victimisation that are proper to this population. Are we to understand that the very same French society that provides them with aid, financial subsidies, benefits, and income support without receiving any acknowledgement in return is actually 'robbing them'? So why do they not go back to their paradise, their Maghreb, and live with their 'brothers', who would never rob them of anything?

In line with the dominant ideology, Elsa Strong, the special correspondent of *Le Journal du Dimanche*, concludes her report about poor Lalla with the usual commiseration and justification of Maghrebian criminality: after four months spent in prison, her life is shattered, the poor soul. She deserved better. She has a criminal record and employers are reluctant to hire her. 'She wanted to become a paediatric nurse, but was told her efforts would come to nothing.' Imagine the former leader of a gang becoming a paediatric nurse... Seriously now. Let us once again give the floor to Lalla the victim: 'I stole things, just like everyone else. I did not deserve four months in prison.' No, you deserved a 'rehabilitation' program with, for example, a paid vacation and 'youth employment' opportunities in police auxiliaries. This is common practice when it comes to Afro-Maghrebian offenders who have supposedly repented, in the hope that they will not return to their old ways, because criminal behaviour deserves to be rewarded.

Incidentally, what is worth noting is Lalla's slip of the tongue, when she admitted to stealing 'like everyone else'. It thus seems to be the case that such crimes are part of normal behaviour and are a matter of second nature

that characterises the category of people she designated through her strange use of the word ‘everyone’.

The Myth of the Contribution and Socioeconomic Integration of Immigrants

Every year, the mass media rehash the same topics: back pain, executive salaries, new recipes for weight loss, and so on. Lately, there has been another recurring theme: ‘the immigrants who succeed’. Based on these individual cases, the aim is to prove to the public that the idea that people of African or Maghrebian origin do not perform well economically, bring no added value to our national economy, are unable to reach a professional level of significant wealth creation, and cost the national community more than they contribute, is nothing but *false evidence*, vile popular prejudice, and economic nonsense. It is meant to persuade us, first, that their integration has been successful, and second, that the immigrants in question are a source of wealth, performance, and inspiration for our national community, as part of the vast global competition system of free trade that the political Left has embraced. In short, they would have us believe that the participation of immigrants (especially that of Africans and Maghrebians) in our national (and European) economy is extensive.

Awkwardly, the media then attempt to track down those few individuals who are to serve as examples of successful economic integration and, in a display of forced and moving optimism, generalise their findings and declare them possible for everyone.

However, the cases they select do not seem very convincing, despite the continuous and militant efforts of those zealous journalists. *Le Nouvel Observateur* (29 April through 5 May 1999) devoted a long report to the case of Djahafi Belhadj, a roller-skate equipment deliveryman who works

for a small Parisian company established by Samir Zemmouchi, the inventor of the Tour de France roller-skate race. Elsewhere, one makes ecstatic statements regarding those young people of immigrant descent who have managed to become car or computer salesmen, or who make a living through the creation of Computer Aided Manufacturing (PAO) layouts, or those who have become Rap and Raï DJs in discos, football club trainers, nightclub managers, restorers, and the like.

In other words, a handful does achieve success in small businesses. What a feat. However, one wonders why they are absent from the field of scientific research, state-of-the-art industry, medicine, aeronautics, and computer technology. No one has ever heard of them there. Is this due to racism and exclusion? Hardly...

In reality, we should ask ourselves a question that no statistician would dare venture into: **what are the respective rates of the Afro-Maghrebian youths who succeed in a shadow criminal economy and those who achieve legal economic success?**

What is more, the same phenomenon occurs in their own countries! In both the Maghreb and Black Africa, the few economic sectors of advanced technology are run by European, American, or Asian executives. The indigenous population is rarely involved in ‘high business’. This observation is indisputable, yet no one dares to mention it, obviously, much less explain it.

In my opinion, the reason is very simple: the Arab and African cultures were propelled into techno-industrial civilisation against their will. Only a minority of individuals is capable of playing a leading role there, one that is both elitist and creative. According to the Sino-American sociologist Lin Tan Lee, in the US:

The Black bourgeoisie represents a limited proportion of the community compared to other ethnic groups, and despite the numerous measures of positive discrimination applied by universities, the Black presence in occupations with high added value and a high level of technicality is very low in comparison with other ethnic groups, including Asians. It cannot therefore be a matter of racial discrimination.[260]

The author of the article makes the same observation about Brazil. He also points out that the majority of Blacks who hold elite professional positions in the US are actually mestizos, the only exceptions being the entertainment and leisure industry. The same applies to South Africa, in spite of the forced 'positive discrimination' implemented by the Black government, a practice that has resulted in complete failure even if none are willing to admit this.

* * *

Contradicting itself, the system holds a double discourse: 'Look, immigrants have succeeded! They are integrating', they say, while simultaneously acknowledging the failure of this integration and of the above-mentioned 'success' (with the exception of a small number of cases). They also concede that, economically speaking, immigrants only occupy a tiny portion of leading positions involving high added value, and confine themselves professionally to the criminal sector or the inferior levels of the economy, which prompts the dominant ideology to advocate professional measures of positive discrimination.

And indeed, despite all the forced recruitments, allowances, and diverse professional preferences that they enjoy, immigrants achieve little success when it comes to ascending the ladder of professional hierarchy or accessing leading-edge trades. The cliché interpretation that blames racist

and discriminatory practices for this situation holds no water. For how can one explain the fact that Asians, by contrast, do succeed and contribute to the added value of an advanced economy? The social explanation is equally implausible: how would the countless children of impoverished French, Italian, Spanish, and Portuguese people have succeeded in their careers and gained access to leading-edge businesses throughout the nineteenth and twentieth centuries? Although the number of Afro-Maghrebians in France totals one million today, barely one hundred thousand of them have managed to secure the position of 'socioeconomic influencers'. The vast majority includes people living off social benefits, enjoying paid unemployment, and occupying lower professional positions.

In the business field, one has obviously noticed an improvement in relation to the proportion of immigrant staff. The only area where they exhibit a high performance level, however, is neither technical nor executive, but merely commercial, and concerns people of Maghrebian origin who have adapted well to prospecting techniques: canvassing and immediate sale. This does not seem like much, though.

No offense to Calixte Beyala, the passionate advocate of the economic and media integration of aliens (possibly through the imposition of quotas as demanded by her Equalities Collective, a topic covered elsewhere), but racism is not to be blamed for this. The very logic of capitalism dictates that the best candidate is hired in order to make a better profit. Ethnicity is of no importance in this respect.

* * *

On the other hand, it should be understood that, contrary to inconsistent neo-Leftist analyses, **the social insurgency surrounding young immigrants has nothing to do with the proletarian revolts of yesteryear**. In their social struggles, European proletarians targeted class exploitation

and bourgeois individualism. Young immigrants take no issue with the economic system. Instead, they want to exploit it without making the slightest effort. **Their struggle is not of an ethnic but of a social and revolutionary nature**. Their economic parasitism is the opposite of the old class consciousness displayed by the European proletariat.

* * *

There is yet another sociological cause behind this situation: a high number of young immigrants simply reject economic integration and the 'legal' curriculum of social ascent. They feel they are at odds with everything and strive to take advantage of all the benefits derived from this consumerist society by following immediate parallel paths, taking shortcuts, and short-circuiting the system. **The circulation of elites can only take place in an ethnically homogeneous society**. In contrast with the political musings and argumentations of the political Left, young immigrants have no interest in taking their HEC (Higher Commercial Studies) or ENA (National School of Administration) exams and no desire to subject themselves to any lengthy vocational training. Their strategy is to impose themselves 'against' something and not 'in favour of' it, regardless of their intellectual abilities. They seek exogenous success, not endogenous accomplishments. This cultural rupture is thus insurmountable.

The harmonious socioeconomic integration of Maghrebian and African masses into European society is impossible. All the desperate attempts to achieve it through force while disregarding all the historical and geographical examples will only lead to hatred, frustration, and a social catastrophe. *Errare humanum est ac perserverare diabolicum*. ('To err is human, but to persevere in error is diabolical'.)

The facts are hard to stomach, but remain facts nonetheless. **The objective contribution of the Maghrebian and African 'communities'**

towards the added economic value of our economy and our social activities is much lower than its objective costs. So what solution is there? There is none in the present state of our system. In mathematics, we accept the fact that there are equations that lack any sort of solution. We must therefore proceed to change the equation and think of our future as if it were a fractal ensemble.

The Ridiculous ‘Mobilisation Against Violence’

Students and teachers are mobilising against violence in schools through demonstrations and petitions, which is understandable. They manifest against an abstraction, namely ‘violence’, but why not specifically against the perpetrators themselves? Because the latter are Afro-Maghrebians and it would be racist to do so, you see? It is important not to identify the real causes of this outburst of school criminality and educational deterioration. Let’s suffer in silence and protest anyway. The FIDL (Independent and Democratic School Federation) has found the perfect slogan: ‘Violence is fashionable, but fashion is in the wrong.’ One could hardly get any more stupid than this.

The ‘Schools against Violence’ national gathering which took place at the fifth University of Paris in May 1999, and which was organised by the FIDL in the presence of our Minister of Education, Claude Allègre, was truly worth our while. Molière’s doctors would not have done any better themselves when trying to cure dysentery with enema shots and bloodletting. Those who participated in the discussions sidestepped the problematic of ethnic cohabitation as well as the issue of our national educational system’s rejection of any coercive and authoritarian strategies. The resulting watchword is a prime example of political cant, or diplomatic language rather: ‘Let us lend young people our ears, awaken them, and

persuade them.' Always the ridiculous idealism characteristic of Rousseau's Émile, founded on the erroneous doctrine of 'persuasive education'.

* * *

Mrs Dominique Voynet, our Environment Minister, was once assaulted at the Mayor's office in Dole. During a certain TF1 programme (one that was televised live that evening), she said that the only reason she had not filed a complaint against her attackers, who 'she could easily recognise in the street', was that they 'belonged to a segment of the population that is too often targeted'. She then made the following incredible remark: 'I do not want to be labelled racist'.

The ones who had assaulted her were Africans and Maghrebians. The incident itself is important, since it involves a public admission from an acting minister, in other words a state official, confirming that:

1. Violent crimes are excusable and not subject to punishment should the perpetrators be of African or Maghrebian descent.
2. Afro-Maghrebians, considered to be the victims of racism (which is a fallacy), enjoy a sort of right to retaliate and assault people.
3. It is racist to take legal action against any assailant that happens not to be Caucasian.

Through Mrs Voynet, the highest state bodies have relayed the following message, one which has certainly not fallen on deaf ears: the violence perpetrated by Afro-Maghrebians is legitimate. In her stupidity, the Environment Minister admitted this explicitly. Let us all give her our thanks.

Moving to another context, there was a television advertising campaign in October 1999 that suggested organising a ‘days against violence’ event and which made use of sentimental slogans. Having created a ridiculous logo (depicting a flower with a broken stem), they appealed to people’s good conscience with regard to violence, stating things like: ‘Violence is bad, it’s just not in.’ The perpetrators of violent crimes must have laughed themselves to tears at this strategy of supplicating weaklings... Nothing is more efficient in inciting a thug to persist in his criminal behaviour than resorting to moral sermons to dissuade him from committing further crimes. It is only possible to fight against violence with an even greater counter-violence, meaning with the use of force. This situation is highly reminiscent of a certain scene taken from *Mars Attacks!*, an excellent satirical and symbolic film, where Americans try to pacify Martian attackers by releasing a dove that symbolises their own peaceful intentions, believing that the Martians would somehow be moved by this gesture. The latter respond with a laser gun and the dove falls to the feet of the protesters that had gathered nearby, looking like a grilled chicken.

The Alleged ‘Thirst for Integration’ among ‘Youths’

Young immigrants are not only the victims of racial discrimination, but are also burdened by the rejection of their ‘otherness’ on the part of an intolerant society as a result of the current economic crisis, of course. As ever, such a fallacy is doomed to crumble in the face of scrutiny.

Young Afro-Maghrebian generations are much more violent than the older generations, and are driven by a desire to fight, hence the utter failure of integration. On the 20 May 1999, *Le Monde* pointed out that 16-to-25-year-old youths were even more violent than 30-year-olds. The arrest, injury, or

death of an offender as a result of his own attacks always serves as a pretext for ethnic riots. The slightest excuse (or the absence of one) legitimises their violent behaviour, or rather their ethnic civil war. The attackers pose as victims and mask their attacks with a semblance of defence. As noted by General Le Borgne,[261] war has an important dimension characterised by a degree of playfulness, a dimension that was once highlighted by Sorel[262] and Proudhon[263] and then by Konrad Lorenz. The acts of harassment perpetrated by young immigrant gangs are **by no means crimes of despair,** nor are they a 'cry for help' aimed at escaping social discrimination. Instead, they are part of a war game (for what is war if not the highest form of their game?), of an effort to provoke an enemy that is reluctant to consider himself as such.

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The intellectual media class tends to justify both the rise of immigrant criminality and the general problems that relate to immigration through the alleged racism of the native French population. In this regard, the words of anthropologist Frederick Saumade are quite something (in an interview with *Le Monde* on 20 May 1999). In the most awkward fashion, he attempted to link the outbreaks of ethnic violence that have been ravaging the cities of the Camargue since 1995 to 'the cohabitation of a local bourgeoisie that owns little businesses and small parcels of land with a sub-proletariat of Maghrebian origin'.

This 'ethnologist' crowned his Marxist remark with the following thought: 'It is often the case that the members of this petty bourgeoisie are second and third generation Spanish or Italian immigrants. They are the most vocal of all when denouncing "Arab mischief" when they, or perhaps

their relatives, were once subjected to the same contempt that the Arabs face today.'

His desire to breed confusion in people's minds is absolutely blatant. One first notices the contempt that he expressed for the 'petty bourgeoisie', meaning the 'petty' White people, basically. They also happen to be guilty of 'denouncing Arab mischief' and are therefore implicitly racist. But what if this misbehaviour is real, as confirmed by all the reports conducted by *Le Monde*? Are we to remain silent because they are the work of 'Arabs'? Is the fact of condemning those acts synonymous with 'despising' the perpetrators, according to Saumade? There's even more nonsense: it seems that Spanish or Italian migrants were once equally 'despised' and, one could say, excluded. So why have they managed to integrate where North Africans have failed? Such lies are constantly rehashed throughout the media.

The truth must be reinstated: the migrants that originated from other European countries have never experienced any difficulties with integration because they have not voluntarily adopted an antisocial attitude nor embraced ethnic conflict, which is precisely what the new generations of Maghrebian migrants do. Moreover, the latter are purportedly an unfortunate 'sub-proletariat' according to many analyses carried out by *Le Monde*, this organ of propaganda that has succeeded in passing itself off as a news organization for a period of forty years. The figures contradict their claims: according to the statistics of the Catholic Relief Services and those of the Salvation Army, 90% of the people living rough, i.e the homeless, are Europeans. They are the ones who are the actual victims of genuine 'social racism', not the immigrants.

* * *

The practical policy has always been one of relative impunity when it comes to Maghrebian rioters, a policy that, one way or another, rewards them by implementing costly insertion strategies that actually serve to reinforce local gang leaders and thus encourage them to commit further crimes.

This attitude must be reversed: not only is their integration into a 'republican' social contract rooted in legality and the rule of law denied for ideological reasons, but those immigrants are not even capable of accomplishing such a socioeconomic integration, despite all the aid and countless favours which they enjoy. They are well aware of their own general incapacity to achieve social advancement thanks to merit and competence, or the efforts of our society. Their only escape route is that of embracing acts of crime and delinquency that are conceived as an ethnic clash. *The thirst for integration displayed by Maghrebian youths,* to formulate things similarly to *Le Monde*, is nothing short of a delusion.

One should add that they already feel perfectly integrated both into their counter-culture and their hostile, ever-growing counter-society. The latter are a mixture of criminal economy, the harassment of public affairs representatives or government symbols, violent rap and Raï music, and a combination of references to Afro-American ghetto emblems and expansive Arab-Islamic culture.

There are in fact two attitudes here: the first is that of the Brown-Blacks of the suburbs who, similarly to the United States, want to take advantage of the economic system without participating in the social structure, and to retain their ghettos and lawless zones as **continuously extended rear bases**, in order take control of their own neo-feudal land plots. The second attitude is that of cynical and lucid Muslim elites who, far from integrating

into the Republic, welcome ‘youth criminality’ and simply wish to Islamise France.

Two reasons account for their welcoming of criminality: first of all, it allows them to reiterate the following (completely false) argument: ‘Let Islam settle in, youth criminality will vanish once we take control of the young.’ The other reason, one that is a little similar to playing with fire and could backfire on them, is that the abuses perpetrated by young immigrants frighten both the locals and the authorities, which generates fear and an avoidance of confrontation, and results in the constant allocation of new facilities to immigrant communities. In reality, the interests and positions of Afro-Maghrebian youths and those of the Muslim elites present on our territory as a kind of ‘fifth column’ are in perfect harmony with each other, without any necessity for consultation.

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Regarding the tall-tale of the unemployment and economic misery of immigrants, some interesting slips of the tongue have surfaced.

Jean-Emile Vié, former regional prefect Chief Counsellor at the Court of Auditors, wrote the following in an article entitled ‘An Unbearable Insecurity’ that was published by *Le Figaro* (3 May 1999): ‘Today, we must take urgent action to avoid the formation of private militias and ultimately evade civil war’. Although audacious, he strives to remain politically correct. He mentions unemployment as one of the main sources of excessive immigrant criminality. However, he invalidates his own argument by adding, ‘Nonetheless, our country did indeed experience a severe economic crisis before the war, a fact that did not result in a dramatic rise of insecurity despite the fact that unemployment was not financially compensated at the time’. Admittedly, he does make the following acknowledgement later on: ‘But other causes are deliberately ignored or

underestimated, including the role played by uncontrolled immigration. It is not racist for one to concede that unemployment and delinquency are more noticeable among immigrants.'

In reality, unemployment is not the cause of immigrant hyper-criminality, nor is their alleged economic insecurity to be blamed. The real, ethnic causes are obscured by the system.

Their Costs are High

In 1999, following countless 'youth' riots, Jospin and Chevènement announced a plan to combat criminality, a plan which, in addition to being counter-productive, will weigh most heavily on our national economy, as acknowledged by the regional prefect: 'It would be most useful for taxpaying voters to evaluate the costs of this insecurity, namely the increased number of police officers and members of the gendarmerie, the expansion of prisons and other detention or rehabilitation facilities, the recruitment of teachers and educators, the establishment of municipal police forces, and the hiring of security guards, as well as the implementation of passive preventive measures.' Besides mentioning the countless acts of criminal damage, assaults, and insurance costs resulting from theft, and so on, Mr Vié states, 'Only those foreigners who bring our country indisputable added value should be accepted.' Sadly, it is precisely the opposite that has happened. We have in fact inherited those who do not bring any such added value. Their presence has the opposite effect: external diseconomies.

As part of its so-called 'access to music' projects, the Provence-Alpes-Côtes d'Azur region dedicates a portion of its funds to the rap, Raï, and hip-hop music genres — all of them emblematic of Afro-Maghrebians — a portion which amounts to a total of 8 million francs annually. In comparison, the Association of the Musical Youth of France, which devotes

itself to our national musical heritage, only receives 300,000 francs. What applies to music also goes for social benefits, urban investment, and leisure: to the detriment of the European French population, immigrant populations are privileged by the public authorities, since the latter believe they can buy social peace in doing so, but end up reaping an ethnic war.

The hiring of 25,000 ‘security assistants’, in other words big, sturdy men without any qualifications, is expected to take place by 2002. This is the prime example of the kind of non-creative investment that is generated by immigration. One invests in social peace in an effort to pacify inadaptive and less capable populations. The money in question is thus wasted instead of being invested in job creation and a higher added value. When one thinks about it, it’s truly mind-boggling. We are trapped in an infernal, vicious circle: so as to limit the misbehaviour of immigrants, one resorts to hiring and paying additional ones.

Martine Aubry’s costly ‘youth jobs’ involve a preference for non-natives. They include the types of jobs that would not be completely useless in an ethnically homogeneous society. Furthermore, these are posts that do not require any qualifications, meaning service positions that are typical of undeveloped economies. In this sense, immigration represents a burden that drags our economy down towards a Third World performance level. It is as if those nations exported their inefficient economic structures for our country to bear.

It is hardly surprising that the USA is rejoicing at this sight and rubbing its hands with glee at the Islamisation of Europe (coincidentally, Bill Clinton recently declared himself to be in favour of Turkish EU membership). From the US perspective, anything that can weaken its European market competitor and technological rival and weigh down its economy is worth advocating.

* * *

Recently, there was a scandal that barely hit the headlines and did not result in criminal prosecution. In 1998, the Court of Auditors criticised the fact that, in blatant violation of our laws, the FAS (Social Action Fund) was being financed by the National Family Allowance Fund. Since then, the state has assumed its direct funding, thus spending 1 billion francs annually. But what is the FAS, actually? It is in fact an organisation whose financial aid is exclusively dedicated to immigrants and, simultaneously, one that serves as a cash drain for pro-immigration associations and lobbies, whose leaders grant themselves massive salaries.

Regardless of whether they are French nationals or not, immigrants receive considerably more in terms of public aid than French natives and all EU citizens living in France. Overall, central or local government agencies spend an annual amount of 15 billion francs when subsidising the various companies and associations that focus on immigrants. That's the price of an aircraft carrier!

Many HLM (rent-controlled housing) offices practice a housing policy with a preference for immigrants. Their rent is minimal since they benefit from personalised housing assistance. The same applies to healthcare centres. Income support (of which SOS Racism is now critical as well, since it disempowers and incapacitates people instead of facilitating their integration) costs our country 90 billion francs every year, half of which is given to foreigners and three quarters to beneficiaries of immigrant descent.

Forming a closed circuit, a genuine shadow or criminal economy has gradually become a trend in 'housing estates', one that extends to additional territories every year. It relies on drug trafficking as well as on the concealment and reselling of stolen goods. A disillusioned policeman from Venissieux, near Lyons, made the following anonymous confession: 'We

see all those Maghrebians who receive income support or unemployment benefits driving around in BMW convertibles worth 350,000 francs. Where do you think that money comes from? They have no reason to worry whatsoever, as they are never arrested, checked, or reported. Their impunity is absolute, yet our orders are to punish the native French as severely as possible. In fact, those people elude our laws, supported by the tacit agreement of our public authorities, who wish to avoid any incidents and unpleasant situations.'[264] Since 1995, we have even witnessed the appearance of an internal welfare system in these 'housing estates': in order to buy the silence of the Afro-Maghrebian population, dealers and traffickers help the families who are in difficulty. Their actions are given the blessings of both imams and Islamic schools (which are funded by Arab countries), as the latter are also involved in this unofficial social security system. It goes without saying that this unofficial financial support thus combines with the considerable benefits that the French state offers those immigrants without even a hint of supervision. In addition to this, one can for instance mention the shortfall caused by the countless micro-companies involved in the black market, and all those who, with complete impunity, pay neither VAT nor social security and family benefit contributions (URSSAF).

A **parasitic** and rapidly growing **counter-economy** is thus established. Right-leaning and Left-oriented intellectuals debate the issue, but do little to prevent the figures from piling up.

Once again, if we add all the facts together, meaning the subsidies and direct aid, the fictitious youth employment, the costs of delinquency, the income support benefits, and the diseconomies stemming from internal trafficking, the resulting financial burden can be estimated at 800 billion francs annually. This is the cost of immigration borne by our public

authorities, social budget, and civil society, totalling half of the French state budget.

A Double-Standard Policy: Immigrant Impunity and Privileges

There is yet another anti-truth that must be reversed, namely the notion that immigrants are victims of a scandalous repressive frenzy on the part of our police forces, justice system, and administration. In fact, one witnesses the complete opposite on all levels nowadays.

Ethnic gangs enjoy judicial immunity as well as media leniency, while the indigenous French bear the full extent of the law.

The impunity enjoyed by many immigrant thugs, resulting either from the fact that the police no longer enter those housing estates or from our justice system's lenity, is not something that the overzealous extreme Right has invented, as the self-righteous French press would have us believe. Mr Chevènement himself has acknowledged it. Following the incredible Vauvert riots in the Gard area, during which ethnic gangs ransacked this small and once-peaceful city of the Camargue for two whole days, leaving six seriously injured citizens and one fatal casualty in their wake, the Interior Minister visited the place on 17 May 1999 so as to meet with the mayor. The latter, a Socialist named Guy Roca, filed an official complaint (with the tacit approval of our Interior Minister) against the decision of the substituting State Prosecutor to release an individual who had assaulted a municipal police officer and who had been one of main instigators of the communal riots (a mayor filing a complaint against the prosecution? Now that's a first!). The Maghrebian thug was given a prison sentence for the above-mentioned assault, as well as for the attempted rape of a policeman's

wife. He was the main leader behind the riot (which the press labelled a series of '*incidents*'). And yet he was released five hours after his arrest!

Shortly afterwards, he caused a brawl that resulted in the death of Oubajja, one of his accomplices and co-religionists. And yet he remained free! A policeman in charge of the investigation said: 'I am furious. If he had not been released, the death toll would have been one victim less.' On the other hand, the man who had pulled the trigger, a trader who only acted in self-defence against a gang of frenzied Maghrebians, was of course imprisoned immediately in Nimes and charged with intentional murder...

Le Monde (19 May 1999) admits that 'under cover of anonymity, both police and gendarmerie officers have complained of several other similar cases'. Mr Chevènement has also revealed a statistical figure that the media never speak of: in the Gard area, the prisoner rate decreased by 28 per cent in 1998, whereas delinquency increased by 6 per cent! The minister did not hesitate to make the following statement, which triggered a crisis with the Minister of Justice, the permissive Mrs Guigou:[265] 'I am obviously in favour of diversifying judicial responses, but this does not include such a release. This must be rectified. The independence of our judicial system does not imply a lack of accountability.' Chevènement is lucid, but this rhetoric will not bring about any results anyhow.

One can understand how Mrs Guigou, who is the perfect representative of this great, overprotected, and immigrant-friendly bourgeoisie, and who has closed down the already mellow reinforced education centres for young repeat offenders (at a time when the British Labour Party has chosen to open additional ones), did not hesitate to go up against J P Chevènement and declare her support for the court's decision to release both the main instigator of the Vauvert riots, meaning a man involved in arson, looting, and repeated acts of battery, and most of the other rioters as well, although

they were all caught in the act. She stated that every decision to release potential perpetrators had been taken ‘with the greatest care’. Indeed, ‘the greatest care’ in accordance with **ethnic considerations**, but with complete disregard for justice and public order. She then resorted to the following blatant fallacy: ‘The ones who protest against the imprisonment and those who denounce the lack of detention are the same’. Of course, the Union of Magistrates was quick to endorse her words in its own official statement. For Mrs Guigou, only those who have the audacity to defend themselves deserve to be incarcerated. Literally speaking, all this amounts to forfeiting the rule of law, since the latter no longer fulfils the social contract, paralyses its own policies, and sabotages its own judicial proceedings. Under these conditions, the future birth of civil counter-powers and popular militias will come as no surprise. Their members will ignore our paralysed police forces and erratic justice system. After all, one can only wonder who is in power: is it the government, the judicial system, the police, the army? None of them. And who is legitimate? Those in uniforms? The ones who obey ministerial orders? Neither one. And who upholds the law? The Prime Minister? Or perhaps the President? Someone else? None of them do. Our leaders should be well aware of this. The riddle is easy to solve and fraught with surprises. Just read the Constitution.

* * *

News stories are always very revealing. Recently, in a remote village of southern France, a retiree living on the ground floor was attacked in his home by a group of young Maghrebians who attempted to break down his front door. He took refuge on the first floor, grabbed his shotgun, and fired a few shots into the air in order to call for help and alert the police. His shots did not hurt nor kill anyone. It was a scene worthy of the Algerian War, one might add... The police arrive, arrest the perpetrators, and free the

retiree. A few days later, however, ‘justice’ drops by. The pensioner is charged with discharging a firearm and jailed pending trial. The Maghrebian aggressors are not given a care in the world. The gendarmes themselves are overwhelmed with disgust, but their duty of confidentiality prohibits them from protesting or passing comment on any decision made by our ‘justice’ system.

I have several remarks to make regarding this: first of all, in contradiction to the very intent of our laws, **temporary custody is considered unjustified whenever Maghrebian or African repeat offenders are caught red-handed, but does apply to those Europeans who have no criminal past**. The judges disregard any Afro-Maghrebian ‘disorderly conduct’ and release dangerous, notorious offenders on bail, yet they incarcerate anyone else without the slightest qualms, including the Prefect of Corse Bonnet, merchants, police officers, and all citizens who act in self-defence when assaulted.

Secondly, one cannot help noticing that this leniency displayed towards immigrant offenders and rioters, and the constant willingness to ‘trust them’ are based on ‘anti-racism’ and its psychological complex, as well as on ‘respecting human rights’. **But the French and European victims of Afro-Maghrebian offenders are not granted the same support by the proponents of such rights**.

Basically, they enjoy ‘diminished’ human rights. The ethnomasochism that characterises some magistrates, various media outlets, and several ministers is echoed by the openly declared anti-European racism of ethnic gangs.

One also notices that the media are quick to reveal the names of all European perpetrators, but are mostly quiet when it comes to Arabs or Blacks. As soon as a killer, rapist, or robber turns out to be White, the media

jump at the opportunity and reveal his name, publish his photograph and biography, and order their second-rate authors to devote three full columns to his case.

Parallel to this, the assaults or murders that target Afro-Maghrebian people are hyper-publicised (as 'racist' crimes, of course), but the countless aggressions and crimes committed against Europeans are hushed up or obscured.

* * *

Rule number 1: a crime committed by a European is a real crime which deserves to be advertised accordingly, while a crime perpetrated by an Afro-Maghrebian is a false crime, a slip-up, and an off-course error that involves extenuating circumstances that one strives to justify.

Rule number 2: every African or Maghrebian victim that has been assaulted by a European who retaliated when attacked is **a genuine victim of a racist crime**. By contrast, the European victim of an African or Maghrebian aggressor is **a victim of fate or someone who instigated the conflict,** and their case is therefore not publicised.

What we have here is the peak of ethnomasochism: when two young Europeans were fatally stabbed by Maghrebians in Marseilles and Rennes for no apparent reason other than pure hatred, those who denounced the attacks as being anti-European racist crimes were accused of 'demagoguery and taking advantage of the situation to justify their own racist stances'. Even the families of the victims fell into this trap. In essence, a Maghrebian or Black person cannot be racist, metaphysically speaking, as only Whites succumb to such sin. In the eyes of the prevailing ideology, the act of condemning Afro-Maghrebian racism is synonymous with racism itself.

When the gendarme Nivel was brutally attacked by German hooligans in Lens during the 1998 World Cup, media coverage was considerable,

sweeping across Europe. The thugs were Germans, you see? Their biographies were spread all over the press. Similarly, a few years ago, when a young Black was shot dead during an interrogation at the police station of the eighteenth district of Paris by an inspector who had ‘gone ballistic’, there was a media outcry, as the incident was clear evidence of police racism. But when it comes to the police officers who are injured or killed by ethnic gang thugs, the policewomen who are raped, the elderly people who are assaulted and slaughtered in their homes (so-called ‘slicing’), and so on, such events barely garner a few disinterested lines on the ‘miscellaneous news’ pages of newspapers, and are downright ignored by television news programmes.

* * *

The following facts are undeniable: only 10 per cent of the assaults, injuries, murders, and acts of aggravated rape perpetrated by Maghrebians and Blacks are mentioned by the media, and those only in snippets for that matter. The public is almost never told the names and origins of the attackers themselves. The press does keep track of ‘hate crimes’, but somehow fails to mention the hundred policemen who end up in a wheelchair or the cemetery each year as a result of ethnic gang attacks, sometimes even when they are not on duty.

In 1997, a young policewoman in plainclothes traveling on the Saint-Lazare train line (but carrying her professional card) was raped, beaten, repeatedly cut with a Stanley knife, and mugged by four Maghrebians. The men who tortured the poor woman made sure they also urinated on her bloodstained face and her naked, bruised, and soiled body. The thugs were identified and arrested by the victim’s colleagues. But that’s when the self-righteous press stepped in, aided by a ‘justice’ system that was voluntarily sceptical. Had she not made things up? Was she mentally deranged? After

all, she was a cop, right?... *Le Monde* even revealed that one of the suspects — who had been formally identified by the victim — was ‘a young, very gentle boy doing his military service’. In short, she was a hysterical cop, nothing else. She had ‘imagined’ her ordeal... This poor young woman’s broken life and devastated psyche matter less to my fellow reporters than the grief felt by the family of a young Maghrebian thug who was killed during a gunfight that he himself had caused. Not to mention the prefect, a most servile proconsul, who paid the ‘victim’s’ bereaved family a visit. No prefect or minister has ever bothered to stand at the bedside of that frail and martyred policewoman, whose body and honour were desecrated.

Today, the life of this innocent young woman is still broken beyond repair, while her attackers simply cruise through life, enjoying their peaceful days of freedom. The following principle accounts for such abjection: **any nation that tolerates its own colonisation starts off by shouldering the blame, before turning its own aggressors into victims and justifying their actions**.

* * *

But the implementation of such double standards affects other areas as well where one can observe the privilege and impunity of immigrants.

For example, the idea of ethnic homogeneity is criminalised when it comes to Europe, but is considered perfectly admissible in other parts of the world. Europeans have been stained by original sin — quite spontaneously, too. They are subjected to the miscegenation requirement and decreased birth rates. As soon as a European displays biological vigour, he is judged guilty. The underlying idea is that the White race is dangerous and should be ashamed of itself. This is yet another consequence of ethnomasochism.

For instance, **a high birth rate is taken as a positive when it comes to non-natives, but becomes suspicious as soon as indigenous Europeans**

are involved. A few years ago, Giraudy organised a campaign in favour of increasing birth rates, a campaign that depicted White babies. The self-righteous press considered the advertisement to be unacceptable, perhaps even racist. Why not show Black babies? Can you imagine White babies being shown as part of such campaigns in Japan and the Republic of Benin?

Another aspect: **it is considered natural for African and Asian countries to remain monoracial societies. However, European countries are bound by their destiny and duty to adopt multiracial social structures**.

People are enraptured at the sight of a large African family in France ('Aren't they cute, the little negroes!'), but the dominant ideology always devalues and ridicules a European woman with many children (Philippe de Villiers[266] was mocked by *Libération* for having many children). The 'housewife' that raises her European children is seen as a backward and stupid hen, one who has failed to grasp that professional success, emancipation from her family and husband, and perhaps even a homosexual relationship with another woman are all superior to her bloodline's reproduction model.

Similarly, the system is increasingly inclined to encourage communitarianism and facilitate the efforts of immigrant communities to remain rooted in their own customs, religions, and so on. But one is wary of any reaffirmation of European traditions, especially when it comes to 'defolklorising' and revitalising the latter. European alternative music with local cultural roots (including the works of the Milanese band Camerata Mediolanense, and many others) are deliberately suppressed by the entertainment industry (if they are not demonised for being crypto-fascist), while millions are spent on the promotion and dissemination of Raï and rap groups whose artistic quality leaves much to be desired.

It's not only a matter of commercial interest, but also part of **an ideological strategy** that is imposed upon the world of show business in accordance with the slogan: **promote and prioritise everything that is Afro-Maghrebian, even the mediocre stuff, and devalue every aspect of the European identity**. I spent fifteen years working in the heart of the entertainment industry (showbiz), and I can respond with hundreds of examples when questioned by doubters.

* * *

Let us now tackle the issue of mixed marriages. A few years ago, the film *Pierre and Djemila* (written by Michel Marmin)[267] gave an account of the relationship between a young Arab/Muslim girl and a French boy who fall in love with each other. The latter is murdered by the girl's family, as she had committed the ultimate sin of wanting to marry a non-Muslim European.

Such cases are common. Recently, a psychiatrist from the south of France mentioned the following case to me: a young man of European descent is suffering from depression. Why? He is dating a Maghrebian girl, a Muslim of Algerian origin. On a daily basis, he receives death threats sent by the girl's Arab family and those closest to her. If he keeps up this relationship, he will be killed. He filed a criminal complaint for receiving death threats and for being targeted with racism. The prosecution dismissed the complaint as inadmissible. The young man finally submitted and converted to Islam to save his own life and pursue his relationship with the young Maghrebian girl. Imagine the opposite scenario: a young Maghrebian who wants to marry a Catholic Breton. He then receives death threats from her family and is forced to convert in order to keep seeing her. The media, the

judicial system, and the police would all descend like vultures upon this abomination.

Moreover, among young people, the number of ‘domino’ (mixed) couples where the man is African or Maghrebian is approximately ten times higher than those where the man is European. Beyond their desire to appear trendy and anti-racist, White girls display a tendency to submit to dominant men (this trend relates to human ethological atavism: in Africa, one witnesses the opposite trend, since local women long to marry Europeans). The behaviour of young White girls is normal, since the entire system and prevailing ideology strive to demasculinise European men while stressing the virility of other males. All this is blatant in the advertising sphere, the film industry, and the mass media. Every week, *People* magazine dedicates extensive reports or front page articles to the starlets and models who date Black men, establishing these mixed couples as role models to look up to.

* * *

Several years ago, a certain Michel Lajoye planted a bomb in a Petit-Quevilly café mainly frequented by Maghrebians. He did so with astounding clumsiness and acted out of pure political idealism. He had of course been manipulated by various police agencies, right? The explosion damaged the bar without causing any casualties. Lajoye received a life sentence coupled with a mandatory sentence of 18 years, meaning that his punishment was equal to the sentence given to those Islamic terrorists who blow up airplanes. He was punished with the same severity as Florence Rey, the idealistic Leftist who murdered four people,[268] and as strictly as all those Afro-Maghrebian rapists, murderers, paedophiles, repeat offenders, and hardened criminals who are kept in prisons all over France. Michel Lajoye got the highest possible sentence because, in a society characterised

by xenophilia, even a public jury considers attacks upon foreigners to be the ultimate crime, even when the latter do not suffer any casualties among their ranks. Double standards, yet again.

* * *

Tens of thousands of foreigners are naturalised every year, many of whom actually have criminal records. Despite this, in a statement made in September 1999, our Minister of Justice, Elisabeth Guigou, announced her refusal to rightfully grant the French nationality to the foreign Legionnaires who had shed their blood for France (and who were therefore ‘French by bloodshed’).

While the revision of our Nationality Code has proved to be more lenient than ever towards ordinary or regularised illegal immigrants, it is out of the question for us to make any gestures or concessions towards the Legionnaires who are wounded in battle. They must abide by our common law: after three years of active duty, they can be decreed the French nationality should they ask for it, but only if they hold a certificate of good conduct and without any guarantee of automaticity.

As pointed out by the President of the FSALE (Association of Former Legionnaires), General Coullon: ‘A combat wound is not seen as physical and painful punishment resulting from an act of patriotism, but as a mere work accident.’

It is harder for a Legionnaire who has been wounded in the service of France to obtain the French nationality than for an illegal immigrant who has impregnated a woman on our national territory to be naturalised once the latter gives birth and he becomes the father of a French child. In actual fact, what the policy applied by our Justice Department does is completely devalue the notions of French nationality and French homeland, increasingly stripping these two concepts of their meaning.

But it is a rather sordid issue. In 1993, François Léotard, the French Defence Minister, visited Corporal Mariusz Novakowski, who lay in hospital at Les Invalides. Seriously injured in Sarajevo, the latter had just had his left leg amputated. The Minister asked him to specify how he would like the French nation to express its gratitude. Novakowski responded by saying, 'I do not ask anything of you, Minister. No decorations, no money, nothing at all. The only thing I want is to be French.' Six years later, Elisabeth Guigou made her ruling: the amputation undergone by the poor Polish corporal does not grant him the automatic right to become French.

An alien thug who comes out of prison and is subject to deportation in accordance with French law is pitied by the media. He can count on various associations to help him claim French nationality. However, the naïve patriotism displayed by Novakowski, a man who has proven himself by offering his own flesh and blood, is despised. The fact of fighting for France does not earn one any gratitude in this society of erratic values.

The concept of 'homeland' is completely devalued as well. This must have happened as a result of the Left's anti-militarism of old. But the Left has not yet understood that Third World immigrants, its protégés, are bustling with nationalistic passion, a nationalism that is not French or European in any way... As was the case in degenerating Sparta, drunken helots are now favoured over deserving warriors.

In reaction to this situation, Former Prime Minister Pierre Messmer, who also acts as FSALE's Chairman of Honour, wrote:

> The constant, scornful opposition to this legitimate demand manifested by the Minister of Justice and her administration is beyond comprehension. Their legal arguments are an epitome of weakness. Since I cannot nor wish to suspect them of racism and xenophobia, I can only wonder whether or not their subconscious is still haunted by the foul stench of anti-militarism since, from their perspective, shedding one's blood in the service of France does not grant one the right to become French.

In terms of political psychoanalysis, the truth is even simpler: in the Left's conception of things, any European Legionary who has been wounded in combat is a despicable figure, while illegal Third World immigrants, deported thugs, and drug dealers wounded during an altercation with the police remain honourable figures, martyrs, and victims. Let us punish the former and reward the latter. Nietzsche was quite right in advocating the *Umwertung*, meaning the reversal and retrieval of values.[269] He predicted that European civilisation would end up inverted.

The Claim that 'Immigrants are the Primary Victims of Criminality' is but a Delusion

As I have already explained above, the reprehensible delinquency of young immigrants is combined with acts of aggression and racist hostility. One would have us believe that, similar to the US, the excessive criminality of 'coloured populations' is predominantly harmful to them and not others, making them the primary victims. Once again, the claims of armchair sociologists are contradicted by the findings of sociologists with adequate field experience. From 1996 to 1998, 80 per cent of all victims of foreign delinquency were 'native French', as confirmed by an independent investigation into criminality in Europe carried out in August 1999 by the London-based Board of Sociological Survey. In Britain, by contrast, the rate is 'no more than' 50%.

In the Parisian region, 50 per cent of all violent assault perpetrators are illegal aliens, according to some discrete sources at the local police headquarters.

* * *

On the evening of 3 September 1999, Afro-Maghrebian youths engaged in the following acts on the A86 in the vicinity of Colombes: having

obstructed the right lane with breeze blocks, they climbed onto a footbridge overlooking the highway. They then dangled a large metallic object at windshield level, suspending it on a rope, while simultaneously hurling deadly projectiles towards the passing cars, including the motor of a washing machine. These 'incivilities' were nothing short of attempted murder. Luckily, no carnage took place and their actions only caused material damage to 14 vehicles. It is obvious that these criminal actions were not motivated by profit, but by a desire to injure and kill. This is pure and simple guerrilla behaviour.

In 'high risk housing estates', attacks upon post offices and postmen are becoming increasingly common, in addition to the usual aggressions perpetrated against police officers, firefighters, bus drivers, and basically all the representatives of the French public services. Post offices are the last remaining symbol of the rule of law and, quite often, the only places that stay open once all the shops have closed. Since 1998, there has been a global surge in the number of attacks targeting post office facilities, as well as an increase in the rate of ethnic gang attacks upon postal carriers. They are either gratuitously harassed or robbed of all their money and bank documents. During the first quarter of 1999, the French Post identified 170 attacks in the department of Seine Saint-Denis alone, totalling more than one per day. Mail delivery is thus becoming more and more uncertain, a situation that is harmful to the local inhabitants, and one that those 'youths' had not anticipated, given their admittedly not very high intellectual level.

The course of action proposed by our Interior Ministry is not one of protecting postal workers and bringing back order (the latter is deemed too dangerous), but 'recruiting postmen "directly from these housing estates"' (*Le Parisien*, 15 September 1999). In other words, they intend to hire Maghrebians and Blacks. The same logic is to be followed with regard to

the ‘security auxiliaries’ that have been artificially provided to assist our National Police, almost all of whom are immigrants and whose effectiveness has yet to be proven... In complete violation of its own principles, the Republican state thus resorts to a policy of ethnic recruitment and acknowledges the issue’s racial essence. It admits that a Maghrebian or Black postman is less at risk of being assaulted and mugged than a European.

It is thus implicitly recognized that, generally speaking, Maghrebian and African families are not the victims of violence in these ‘housing estates’ and their surroundings. **It is only the European population that suffers the consequences of this disorder.**

One argues that there are still a number of Africans and Maghrebians among the daily victims. Yes, but those casualties are mostly the result of brawls between dealers or clashes between rival ethnic gangs for the control of a given territory. The common enemy against which one regroups whenever necessary is none other than the European one.

Fearing yet Denying the Possibility of an Ethnic War

‘Everything’s fine, there won’t be any outbreak of civil war! The State has everything under control.’ Such is the implicit official discourse in France. Those who hold it have never been attacked while travelling at night or by train, nor have they ever seen the ransacking of a supermarket or witnessed an ethnic riot, regardless of whether they are leading journalists or politicians. The taboo is formulated in this manner: ‘Whatever you do, never mention the threat of an ethnic civil war.’ Otherwise, one is branded a prophet of doom, an instigator of violence. **None must breach the taboo of**

the official optimism that surrounds the alleged containment of ethnic violence.

The media are under orders to play down the scale of riots and raids, or perhaps even to avoid mentioning them altogether. Never have television reports shown the flurries of Algerian flags and the slogans written in Arabic during the unrests that flare up in the suburbs every so often (as was the case during the 'celebration' of the 1998 World Cup). Never has any of them photographed or filmed the countless graffiti inscriptions such as 'The Arabs sodomise France'. The aim is to conceal any signs of hostility. The fire is smouldering, but rest easy, you fools, no fire will break out. Those who think otherwise are seen as prone to fantasising as a result of some psychiatric issues or a need to provoke.

* * *

However, we have come to the point where it's the 'anti-racist' Left itself that fears this imminent threat and which is beginning to panic when faced with the consequences of its own laxity. The Trotskyist Julien Dray,[270] a man responsible for the urban policy of the regional Council of Île-de-France, has stated in an interview, 'It is urgent for us to become aware of the pace at which these two parallel worlds are being built. It is indeed an emergency, and we must act quickly. Otherwise, we will pay a dire price in the coming years. People will reach for their guns.' They already are. The use of firearms, hunting rifles, and weapons of war is becoming increasingly commonplace in acts of delinquency. This corroborates the presence of arsenals in the 'housing estates'. Recently, the state demanded that all those who own hunting weapons acknowledge their ownership in a special declaration. This was meant to deter Europeans from using guns in the event of riots, raids, street battles, or aggressions. Of course, the

Maghrebian immigrants living in those areas will never declare their weapons. It is as if one wanted to disarm Europeans, believing that this clumsy measure could somehow prevent a civil war from occurring. What it may very well do is tip the scales and favour the rioters' global victory.

Members of the government themselves no longer exclude the possibility of an ethnic civil war, one that they strive to exorcise. Simulations of large-scale riots have been undertaken and conducted simultaneously throughout the country. Not only did they involve the police and the gendarmerie, but were marked by the participation of the French army itself. What is worrying is the departure of (socially disadvantaged) European populations from those areas where the proportion of immigrants and the trouble they cause exceed a certain threshold. Since 1994, according to the latest INSEE census, 500,000 people have left the Île-de-France area, with the same phenomenon beginning to surface in the conurbations of Marseilles, Lyons, and Lille (20,000 Europeans move out of Marseilles very year) . **The French Interior Ministry knows that territorial partition has commenced**. But not a word!

The authorities are aware of the fact that the Afro-Maghrebian criminality that permeates large housing estates represents 50 to 70 per cent of the overall crime rate, and is at the source of 90 per cent of all violent attacks upon people and property. And they deceive themselves into believing that one can undermine or erase facts by concealing them. It's the good old tactic of social exorcism: **one believes in the ability to purge things simply by disregarding them**. The state refuses to reveal the statistics it has compiled regarding people's ethnic origin. As for the press, it either plays down the intensity of such riots or makes no mention of them at all (two riots per week were reported in 1998 by the French Press Agency (AFP), but very few of them were covered by the media). The assault and

hate crimes perpetrated against Whites get just as little media coverage. So as not to frighten the population, one resorts to diplomatic language and speaks of 'youths', as if it were a matter of socioeconomic or cultural problems relating to generational conflicts. **One attempts to pass off an ethno-racial clash as an inter-generational conflict**. Or alternatively, perhaps a socioeconomic one.

* * *

Pierre Vial[271] wrote, 'What we are witnessing is, in fact, the onset of an ethnic war'.[272] In this article, he quotes the alarming conclusion reached by the very politically correct *Progrès de Lyon*, following a bloody raid that took place in Saint-Étienne: 'This genuine urban guerrilla has become common nowadays'. Even the self- righteous media cannot help revealing some of these facts.

Several senior officials, who happen to be my informants, have indicated that since 1995, the Interior Ministry's main concern has been to prevent criminality from escalating to civil war, to come up with the best ways to deal with it, and, most of all, **to prevent the French from believing in such an exacerbation for fear that they may cause it themselves**.

The state lacks the necessary courage to face such an ethnic civil war. It attempts to buy these 'dangerous populations' off through erratic policies.

They know that the number of uncontrollable housing estates and areas of lawlessness has increased from approximately 200 in 1990 to about 1,200 in 1999. They are well aware of the fact that things are already in motion and beginning to pick up speed, just as they once did at the start of the war in Algeria, but hope to reverse the course of destiny by applying conventional financial methods or 'redeploying our national security forces', both of which are as useful as a poultice on a wooden leg.

In actual fact, the May 1968 baby boom generation that governs us (i.e., mine) is permeated by a refined irenic ideology and **rejects the very idea of conflict**. The notions of confrontation and urgency are too much for it to bear. However, its members do realise, deep inside, that there is no escaping the events that are unfolding.

The Forced Exaltation of Non-Native 'Cultures'

In a society stricken by the ethnomasochism that follows from the colonisation that it is being subjected to, it is normal for **miscegenation to become a supreme point of reference**, which explains why we are currently witnessing a global overestimation of African and Muslim-Maghrebian cultures.

The taboo is expressed as follows: **you have no right to criticise those cultures**!

During the celebration of the 2,600th anniversary of the founding of Marseilles in June 1999, the Right-oriented municipality organised highly expensive festivities and entertainment, not only to highlight the fact that Marseilles is a city permeated by 'miscegenation' and that cultural, and especially racial, mixing embody a 'rewarding openness to Others' (to use the typical political cant), but especially to demonstrate in the most perverse manner that Marseilles is, above all, a great African city. For instance, one got to hear a rap version of *Coupo Santo*, the famous Provençal anthem, performed by 700 singers. There was no opportunity to experience the original Provençal culture. However, the shows and performances extolling the original cultures of both sub-Saharan Africa and the Maghreb were myriad, in addition to those given by traditional Asian and Comorian folk groups.

What they deliberately omitted — and censored — was that Marseilles had been founded by the Greeks in 601 BC, as symbolised by the marriage

of the Greek Protis and the beautiful Gyptis (of the Ségobrige tribe), meaning the union of two brotherly European peoples with similar cosmogonal and ethnic traits. They perpetuate the misconception that Marseilles has 'always' been a city where all the peoples of the Mediterranean, perhaps even all the nations of the world, flocked together. It is true that foreigners have always been present there, as is the case with any other major harbour (including Bordeaux, Nantes, Rotterdam, etc.), but one must bear in mind that until very recently, Marseilles had not been a traditionally cosmopolitan city (as confirmed by the works of Marcel Pagnol),[273] but a **city inhabited by an essentially Provençal population**. However, is it not provocative for one to recall their Provençal roots? Is it not racist and reactionary, or even fascistic, to remain true to one's European roots? When the Megretist municipality of Vitrolles planned to rename the city 'Vitrolles-en-Provence', the unanimous reaction of the media was to label the initiative as a racist and fascistic provocation. Absolutely mindboggling. Evoking one's European identity has become a cause for suspicion, an act of political incorrectness. This happens particularly when the identity in question is a regional one, because Jacobin-Republicanist ideology is well aware of the ethnic dimension that is inherent in regional identity. One is of course allowed to identify with the 'Republic', since this abstract term is of no consequence at all.

On the other hand, celebrating African and Muslim Arab traditions has become a sort of passport in the eyes of the self-righteous. All one has to do is listen to the official, xenophilic shows of Radio France Internationale. Admittedly, it is likely that at the current demographic pace, several parts of our territory will be populated by an Afro-Maghrebian majority within the next 15 years, including Marseilles, the Seine-Saint-

Denis department, part of the Lille conglomeration, and the suburbs of any city with a population exceeding 100,000 inhabitants...

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Over and over again, the ‘Music Festivities’, organised on every summer solstice since the days of Jack Lang[274] and always culminating with violence and acts of aggression unleashed upon Europeans by various ethnic gangs, offer the same spectacle: the overestimation of non-native music, whose artistic value is, more often than not, quite absent.

In June 1999, they could not come up with a better idea than to hold three ‘African Days’ in the Chambord castle park. It involved the construction of a life-size African village at taxpayer expense, with tom-tom concerts taking place on the porch and in the courtyard of the castle of Francis I, in addition to the park itself. The event in question was none other than the ‘Hunting and Fishing Days’, an event that was launched by the Ministry of Agriculture and Culture to supposedly promote French heritage. It would have evidently been indecent and inappropriate to sound the hunting horn or to build a sixteenth-century Tourraine village.

As for school textbooks, each new reform introduces further limitations with regard to teaching the history of the French and European peoples, while displaying a predilection for the ‘disciplines of awakening’, including, for example, the teaching of the intrinsic dogmas of the official, multiracial doctrine. It took all the determination of the late Éric Tabarly[275] and many others to put a stop to the calamitous project of the equally calamitous Jacques Chirac to move the exceptional and unique Marine Museum out of the Trocadero and replace it with a Museum of Indigenous Art (as it is no longer tolerable to use the more accurate adjective, ‘primitive’) mainly devoted to African bush art, whose immense

contribution to humanity is common knowledge. This ‘Museum of Indigenous Art’, so dear to a President who, unable to leave his mark on history, longs to adorn it with his droppings at least, will still be built at great cost somewhere else in Paris. Never has it occurred to anyone that the funds squandered on this project by the sprawling administration of the City of Paris and our erratic Ministry of Culture might have been spent more wisely, as in for example on restoring neglected castles, reviving the French School at Athens,[276] salvaging the archaeological site of Pompeii, and so on.

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The media are also part of this tendency to overvalue everything ‘Black’ and African. In music, the policy is to smother and avoid subsidising the works of young and hyper-creative European bands, whose songs combine traditional and futuristic traits, whereas every ‘Black’ musical effort gives rise to tears and sniffling. Recently, the City of Paris organised a costly exhibition on the Pont des Arts bridge, right in front of the Institute. It displayed the mud sculptures of an African ‘artist’, whose realism was as clumsy as it was mediocre. But woe unto him who speaketh ill of this genius! Meanwhile, all that is left for Rodin and Maillol-influenced French sculptors to do is to display and sell their works...in California and Japan.

Should you ever want Brussels to offer you a grant, found an association that promotes African culture and art. You will be sent a check far more quickly than when declaring the establishment of an association which champions the traditions of Flanders, Provence, or Burgundy. As part of the 1999 Avignon Festival, the theatrical-musical group Royal de Luxe organised a show written and performed by an African band. The event took place on 17 July, at 7 PM. Radio France Internationale, the ‘global voice of

France', was there to cover it, and specialist critics were invited to attend. The concert was praised to the skies. Suddenly, one of the guests displayed some professionalism and sincerity. Although Left-oriented, he renounced the precepts of political correctness. He described the show as 'naively mediocre, boring, and full of clichés, and without even a hint of creativity', adding that 'misleading advertisements' had been used to promote the event, which also happened to be extremely expensive (500 francs per seat). He was insulted in front of the live audience and no longer given the floor. He had committed the ultimate sin of blaspheming Africanism.

The conclusion is that the prevailing hegemonic, egalitarian, and most of all cosmopolitan ideology is not as equitable as it claims to be. It is no longer a matter of advocating the equal ingenuity of all cultures (the ethnopluralistic standpoint is already highly questionable), but to preach the superiority of all African, 'Black', and even Muslim-Arab cultures. Are the rap and Raï genres not, after all, as interesting if not more so than Vivaldi 's compositions, and the contortions of hip hop dancing more essential than the wide range of orchestral and popular European dances? Are MC Solaar and NTM not more creative than Brel? And what about territorial tagging, such as those sloppy inscriptions used by ethnic gangs to mark their territory the way dogs would mark theirs with piss? Are they not 'the expression of a wounded creativity that challenges the stiff canons of European aesthetics', as we got to read in the 'cultural' pages of *Libération* (30 July 1999)?

* * *

This implicit discourse must be understood as a long-term project of **devaluing the European personality and casting its cultural and historical heritage into the void of oblivion**. The purpose is to turn Europeans into serfs on their own soil, leaving them stateless and without

roots and thus **replacing their identity with the colonising one.** One attempts to astonish them using a sub-cultural magma of video games, pseudo-ludic immediacy, audio/visual and virtual presentism, blissful illiteracy, ignorance of one's lineage, and an admiration for tom-tom rhythms and low-quality chants: this is the project implemented by the neo-Trotskyites responsible for our country's hegemonic ideology, meaning those who have installed themselves in key positions at the Ministries of Culture and Education, as well as in the mainstream media.

It's a backlash. Following a stupid universalist logic, France and other European countries once tried to abolish the memory and culture of the peoples they had colonised (the Senegalese were, for example, taught about 'our ancestors, the Gauls') and to devalue their roots in a most naïve fashion. This effort has now backfired on us. **We are being deculturalised by those we strived to deculturalise through colonialism**. History is not a mere frame of military and economic confrontation. Its fabric is, above all else, woven from demographic competition and a global war of worldviews.

Whoever wins the war of culture and maternity shall come out victorious and eradicate his enemy. The aim is to both castrate us (as seen through the glorification of homosexuality and dim-witted feminism) and paralyse us, rather than to kill us. The re-conquering of our European land, once the domain of colonisers but now overrun by settlers, **requires the reclaiming and sovereign affirmation of our own memory**. The future world will not be dominated by people devoid of culture and immersed in electronic presentism or the adulation of chaotic miscegenation, but by those who cultivate pride in their ancestral lineage and historical achievements. Amnesia, lunacy, and suicide is that to which some are attempting to subject the European people.

As regards the naturalisation of illegal immigrants and the reluctance to deport them, extremes are sometimes encountered. In September 1999, the administrative court of Paris reversed a judge's decision to have Annihal D, an undocumented homosexual immigrant of Colombian origin who had lived in France for 10 whole years, escorted to the French border. It justified its ruling by stating that the man 'leads a normal family life and enjoys a stable relationship'. But who does he share that family life with, exactly? Here's the answer: with another gay illegal immigrant who benefited from the mass regularisation conducted in 1991.

This extremely permissive interpretation of the Chevènement Act of 11 May 1998 will unfortunately set a precedent. The above-mentioned law grants any illegal alien living in France for over 10 years (i.e., one that has evaded detection for such a long time) a temporary residence permit, especially if he or she leads a family life. In this manner, one aimed to avoid deporting foreigners whose children are French. But here's the ridiculous part: the notion of 'family' has been extended to include homosexual couples, as explained by Mrs Dupont de Sercey, the solicitor who represented Annihal D: 'This ruling is evidence of the fact that the French legal system will now consider homosexual couples as comprised in the notion of extended family life'. Double standards have prevailed once again: our judicial system grants homosexual illegal immigrants special considerations provided that they lead a family life. Far from marginalising those people, these three characteristics allow them to instead integrate fully into a disoriented society that has lost its bearings.

The Humanitarian Ruse vs Traditional Humanism: A Celebration of Ethnocentrism

One of the most common forms of prejudice one encounters is the misconception that leniency towards migrants, militant anti-racism, affirmative action, and so on are consistent with the 'European humanistic tradition'. 'Human rights' are thus wrongly attributed to the humanist tradition in order to counter the dangers of tyranny and fascism that allegedly stem from the doctrines of national or ethnic preference. Such an attitude is a corruption of the humanistic tradition, since **'human rights' are nothing but a distorted simulation of conventional humanism.**

We must instead maintain that traditional humanism (particularly the Hellenic kind) aims to **protect the city-state as a homogeneous ethnic whole**. On the other hand, multiethnic humanitarianism is in complete opposition to the Hellenic-European democratic tradition and can only lead to social disharmony and despotism.

The true merit of the efforts surrounding Yvan Blot's[277] National Circle and Humanism, especially his dedicated research into the person of Aristotle, lies in his ability to demonstrate that the roots of democracy and good living, and those of the entire Greek political philosophy, were based on the concept of the city-state's original homogeneity, as well as on a rigorous separation between the citizens and the *métoikos*, or foreigners.

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In his great work entitled *Politics*, Aristotle criticises the notions of statelessness and 'world citizen' (which are immensely fashionable in the circles of modern cosmopolitan ideology), meaning the concept of abstract and uprooted individuals who have the right to settle wherever they choose.

'Hence it is evident that a city is a natural production, and that man is naturally a political animal, and that whosoever is naturally and not accidentally unfit for society, must be either inferior or superior to man:

thus the man in Homer, who is reviled for being without society, without law, without family',[278] the Greek philosopher lashes out.

Within the classic democratic system of Athens, direct taxation did not exist because it was considered tyrannical to impose it. Only the 'Metics' (from the Greek *métoikos*, meaning alien residents, the word having no pejorative connotation) paid a sort of contribution to make up for their acceptance in the city-state. This approach is completely unlike ours, which attempts to entice foreigners through social services and facilities that our own citizens do not enjoy.

The respect that the Greeks felt for the laws of their city-state (*oi nomoi*) would have been incompatible with a universal declaration of uprooted and abstract human rights, as well as with the permanent violation of the Republic's laws embodied by the administrative regularisation of illegal immigrants and the reluctance to deport criminal offenders under the pretext of humanitarianism. It would have constituted a tyrannical act towards both the citizens and the democratic legislator.

Pericles,[279] a man who cannot be suspected of pre-fascism in any way, reinforced the notion of national preference in Athens (or, to be precise, that of ethnic preference), a notion now considered diabolical. Rejecting any concept of *jus soli* (that would have made anyone born in Athens automatically Athenian), he emphasised the right of blood instead. He helped introduce a law stipulating that in order for a child to become Athenian, both parents had to be Athenian citizens, not just one. At the time, only tyrants were known to abide by the right of soil, as was the case in Syracuse, naturalising masses of foreigners **so as to overwhelm the indigenous population and abolish democracy**. This is what is happening today. If one were to imagine Pericles involved in a dialogue with our

current, pro-immigration French leaders, he would probably brand them neophyte tyrants.

The Greeks invented the notion of *philia*, aptly defined by Jean-Marie Le Pen during a certain conference: ‘It represents brotherhood, hierarchised benevolence, and a sort of friendship that unites citizens in line with natural order. [...] It is primarily practiced within the family framework, but also among friends and compatriots. According to Aristotle, “It is clearly preferable to spend one’s day with friends and in excellent company than with foreigners and random people.”’

Obviously, this Hellenic *philia* contradicts the inapplicable and evangelical precept that considers all men to be brothers, being humanistic precisely because it is inegalitarian, hierarchised, and in harmony with nature. I do prefer my blood brothers to foreign nationals, but would never even dream of harming a peaceful foreigner. The latter would treat me equally well in his own community and country. Inegalitarian humanism respects the natural order of things and does not resort to deception, unlike egalitarian and utopian humanism, whose road, though paved with the best intentions, can only lead to a tyrannical hell.

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We may end up experiencing this tyranny very soon, upon the outburst of an ethnic war... Aristotle mentions this civil war as well, identifying the same causes at its source. Simultaneously, he proposes an ethnic definition of things, a humanistic one, typical of the city-state: ‘What could also bring about a civil war is the lack of ethnic community, where citizens do not breathe in unison. For, likewise, a city-state is not founded by a mass of random people. It has therefore always been the case that those who have accepted the presence of foreigners among themselves when establishing a city-state, and have sometimes integrated them into the latter, have

customarily experienced a civil war'.[280] This is an accurate description of our current issues, written 2,400 years ago... A harmonious city-state cannot, according to Aristotle, be based on anything but **ethnic and cultural proximity**. Just like Thucydides, Aristotle condemns in both his historical and philosophical work all the disasters that resulted from the excessive welcoming of foreigners and their systematic right to asylum in the Greek city-states. The examples abound: the citizens of Zancle-Messana had welcomed the Samians and been driven out; the people of Amphipolis had been banished upon imprudently allowing settlers from Chalcis among themselves; and the Syracusans had been plagued by a civil war with the foreign mercenaries they had previously recruited. The same development occurred in Byzantium. The scenario was also similar in Antissa, where refugees from the island of Chios quickly became seditious and had to be driven out by military means. And the list goes on. What must be pointed out here is that **any excessively hospitable people could easily end up being banished from their own homeland**. This is what happened in the Serbian province of Kosovo. We may experience this as well, beginning with some provinces of France.

The entire humanism, history, and philosophy of Classical Antiquity places continuous emphasis on an obvious fact forgotten by modern humanitarianism: **the intermingling of different peoples contradicts both human and divine harmony**. Aristotle explains, 'Just as crossing even the most casual stream during battle dislocates one's knuckles, any heterogeneity in a city-state is bound to generate internal conflicts.' Commenting on Aristotle, Jean-Marie Le Pen revealed the following during the above-mentioned conference: 'Every city-state must remain homogeneous if it is to safeguard the freedom of its citizens. Only tyrannies, such as the ones encountered in the empires of the East and

Egypt, could ever allow themselves to keep heterogeneous peoples under their authority.'

* * *

It is certain that the current heterogeneity of the French population totally undermines the very foundations of freedom (as well as those of the 'Republic' in the Roman sense), while calling into question the principles of democracy by introducing undue social privileges and preferential treatment, and destroying the universality of our laws through the introduction of special communitarian regulations.

From the Classical humanistic perspective (relinquished by the late Roman Empire in favour of Christian cosmopolitan universalism), **the foundations of civil freedom rest upon the homogeneity of the city-state**. The Oriental tyranny of the united Roman Empire was largely due to its excessive ethnic mosaic, as demonstrated by André Lama (in *Gods and Emperors*). Any effort to reconcile a multiracial France with a democratic one, as some strive to do today, is like mixing chalk with cheese, and is nothing short of a delusion. As understood by Aristotle, a multiethnic city-state either leads to tyranny or to anarchy.

Also, one must not forget that the Greek word *polis* (i.e., city-state) 'means fortress, as opposed to "asty", meaning an unfortified city', as explained by Yvan Blot. He continues, 'Not only is the homogeneity of a population necessary for there to be any *philia*, and therefore a city-state, but this homogeneity is even more crucial when it comes to democratic city-states.'[281] What this implies is that for Greek humanism, **democracy is founded upon monoethnicity**.

In the same manner, the *philia*, defined as the solidarity between citizens who are sometimes socially unequal, is only possible for the natives of a

single people. A kaleidoscopic society cannot experience solidarity. Ever since the days of the Enlightenment, Western utopians have always held wisdom (the lessons taught to us by history) in contempt. The act of 'purging ourselves of the past', in accordance with an infantile Marxist precept echoed by all the advocates of modernity, is synonymous with making the stupid decision to deprive oneself of experience.

History highlights the fact that the decline of the Greek city-states that occurred during the Hellenistic period was initiated the moment they allowed too many foreigners to join their ranks. A similar development was experienced by Rome.

In her essay entitled *Foreigners in the Greek City-State*,[282] Marie-Françoise Baslez clarifies the attitude of Greek democracy, which, in the modern sense of things, was **ethnocentric but not racist in any way**:

> Although proud of their adherence and aware of their own particularism, the Greeks were not systematically hostile to foreigners. Their conception of the world, centred on their *polis* and their Hellenic identity, did not fuel a xenophobia similar to that of another Middle Kingdom, namely Imperial China. [...] The idea that every nation's unavoidable corollary is for it to open up to foreigners is a concept that appeared during the Enlightenment period, and was an inconceivable notion in the city-states of Greece, given the acute awareness that the members of the Greek community had of being similar to each other. [...] The Classical era is nonetheless the time when the rejection of differences was expressed with greater force. Everywhere, the emotional shock of the Persian threat and that of the Greek victory defined the Barbarian type as someone radically different. The difference between 'inhabitants' and 'citizens' became inflexible despite local and family solidarity. Finally, birthplace differences took on a definitive discriminatory dimension whenever the social body excluded half-bloods. If one was born Greek, one was born a citizen. Such is the very definition of the classical city-state, which could never act as an integrative structure.

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It follows from all this that the ethnopluralistic worldview is alien to the Hellenic-European tradition. The same goes for the communitarian

conception of the city-state (several peoples within a single political unit), cosmopolitanism (the mixing of nations on a worldwide scale), and integrationism (the fact of denying the specificity of foreigners by forcing them to become citizens). ‘Difference’ is only admissible in connection to geographically separate groups.

The humanistic and democratic European tradition is fundamentally ethnocentric. I could quote Cicero, Montaigne, La Fontaine, Rabelais, and even De Gaulle. Ethnocentrism does not imply that one feels contempt or hatred for foreigners. It is the very opposite of barbarism. We must pluck up enough courage to say that we belong to a higher but tragic civilisation, as we have surrendered to self-annihilation. The West, though born of Europe, has turned against the latter.

Ethnopluralism posits that all people are equal, which is deceitful. **It is nothing but a shameful, cloaked form of egalitarianism**. Ideological bravery, nowadays, is for us to advocate ethnocentrism.

I once contributed to the defence of ethnopluralism, helping to illustrate this concept back when I belonged to the New Right. But that is over now. A position that does not evolve is like a ship that remains at port and never sails again. Let us now analyse this last statement in further detail.

The Ethnopluralistic Mistake and the Advocation of Ethnocentrism

‘I do not need anyone on a Harley-Davidson’

— Excerpt from a Serge Gainsbourg song performed by Brigitte Bardot

Another major source of prejudice resulting in a plethora of taboos concerns what one might label as ‘global egalitarianism’.

We must put an end to this fallacious opinion, which, through demagoguery and a concern for political correctness, professes that all

civilisations are equal and that the achievements of different peoples are all equivalent. This argument, based on the romantic legend of the noble savage, is now defended by ethnologists. It is an intellectual hoax and an insult to common sense. When one succeeds in freeing themselves of this misleading intellectualism, the following historical fact becomes obvious: **European civilisation is superior to all others. It is the highest**, brightest, and most complete form of civilisation ever to surface in human history, as acknowledged by Raymond Abellio[283] (in *The Absolute Structure*),[284] Oswald Spengler[285] (in *The Decline of the West*,[286] a truly prescient book), and his disciple Francis Parker Yockey[287] (in *Imperium*).[288] This has not always been the case, though: during its period of ascent, European civilisation was equalled, if not exceeded, by some Eastern civilisations. But ever since the sixteenth century, it has stood out and surpassed all others. On every possible level, it has established itself as the most prolific civilisation and the most creative one in the fields of art, sciences, technology, and breakthroughs. If extraterrestrials inspected our world from theirs and carried out an evaluation of the cultural and civilisational balance of humanity in such diverse fields as architecture, poetry, literature, visual arts, music, astronomy, physics, natural sciences, mathematics, philosophy, spirituality, medicine, applied technology, and so on, thus assessing all mental, sensory, techno-scientific and organisational disciplines, they would quickly concede that **the European civilisation is responsible for about 80% of the achievements of humanity spanning from Antiquity to the twentieth century**.

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However, in this era of decline, intellectuals from all walks of life have been gripped by some kind of false spirit, the ‘spirit which always denies’

which Goethe spoke of,[289] and uphold the scholastic view that advocates the incomparability of civilisations. According to this purely abstract theory, all civilisations are supposed to be different yet equal, even the tiniest and most backward ones. It is a blatant contradiction, as emphasised by Giorgio Locchi,[290] for those who claim to belong to the inegalitarian political Right to defend the standpoint that preaches the equality and incomparability of civilisations in the name of some shady and vague 'ethnopluralism'.

They assert there are no criteria for the objective comparison of civilisations, which is a complete insult to common sense. In their logic, the sculptures of Michelangelo are equal in value to African and pre-Columbian statuettes, the founding of the industrial and techno-scientific society is not the work of superior spirits (regardless of the tragic problems that have been generated as a result of its creation, which I will return to further on), the value of Mozart's operas does not exceed that of the ritualistic music that stemmed from Asia or Oceania, and so forth. None are better or worse than the others. In short, all peoples are equally ingenious. Such is the indefensible doctrine of *equal worth* and the idolatry of Difference. We have even been treated to the sight of intellectuals suddenly being afflicted by mental vertigo and supporting the idea that our European civilisation is actually inferior to others. But let us not waste our breath.

There are indeed objective and universal criteria that enable one to compare civilisations (even if these criteria are indeed subject to mitigation in relation to the different moral and ethical systems). Some religions are objectively superior to others because their spiritual accomplishments are nobler and their precepts have not led to massacres. The examples one could give cover all imaginable fields. Besides, other peoples acknowledge this, whether implicitly or explicitly. In Japan, for example, European music is recognised as being more advanced than Japanese national music.

It is obvious that the Chinese, Egyptians, Indians, Arabs, and so on have all brought unparalleled wealth to mankind's treasure chest. But none of these peoples have been able to contribute as much as European civilisation has. This is a fact whose conspicuousness is of stellar proportions, one which is so powerful and so easily recognisable by all humans that its obviousness is (psychoanalytically) repressed, denied, and nullified by everyone, especially complex-stricken Europeans. The truth is upsetting and offensive, so let's just smother it. The overwhelming superiority of the European civilisation in all the domains of the human spirit, in other words the fruit of the inter-ethnic melting pot that encompassed the Celtic, Germanic, Slavic, and Mediterranean peoples, takes on a clarity that is far too simple and too brilliant to be admitted by self-righteous minds, which are always prone to crooked reasoning. But within the collective unconscious of all the peoples of the world, European superiority is unquestionable and not even the most lettered thinkers could ever change this.

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One may raise a certain objection that is common among the members of the traditionalist or Evolian Right, whose views are imbued with the Golden Age myth and a belief in the decadence of the current Iron Age, and customary in environmentalist Leftist circles: traditional civilisations were (and may still be) more harmonious and more respectful of both man and nature than the uprooted and callous techno-industrial jungle created by European civilisation and its cult of merchandising and materialism.

First of all, it is a little hasty and naïve to idolise traditional societies and civilisations or the primitive tribal clans of other continents. Their so-called 'harmony' is merely in the eye of the beholder, meaning ours. What *is* true, and I will return to this later on, is that the extraordinary prolixity of the

European civilisation eventually led to a worldwide system, the 'Western' one, whose techno-scientific and economic reign has spread all over the Earth, while also sprouting a civilisational offspring, namely the USA. I will not, at this point, demonstrate the latter's enormous disadvantages. Instead, it is the tragic aspect that characterises the fate of our European civilisation, which will now be discussed.

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The European civilisation is Promethean in character and therefore scarred by the tragedy of its own expansion. By expanding to include the whole world, it has seen itself deprived of its very identity ever since the latter became global. This is what I explained a long time ago in *The West: An Embodiment of Decay*.[291] By evolving into 'Western civilisation' and influencing the world, European civilisation has ended up uprooting itself and forgetting its own identity, desisting from the very sap that had fed its youthful power. Its prodigal and hostile child, the United States of America, has somehow withered away. The European civilisation has been the victim of its own victorious expansion, just like the Roman Empire, which initiated the process. The heydays of European civilisation lasted from the late Middle Ages to the early twentieth century. However, the Tarpeian Rock[292] is close to the Capitoline, and the rose rots away shortly after blossoming. During the twentieth century, not only did European civilisation impact the world, but it also fell victim to its own victories, divisions, and wars, of which the two world wars are a tragic example. Its decline was extremely rapid in terms of demography, sovereignty, and influence. In 1900, Europe dominated the world (but the invisible worm was already gnawing at the fruit from within). Merely three generations later, the outlook changed

dramatically. It took Europe twenty generations to grow, but no more than three to experience a downfall...

Today, Europe is being colonised by those it has civilised (the peoples of the South) and dominated by the americanomorphic West, in other words, its own progeny and offshoot. It has made the mistake of taking the very values, and perhaps qualities, which once fuelled its expansion too far. These values, including individualism, materialism, openness, and universalism, eventually backfired on it.

But all is perhaps not lost. The core of European ingenuity is still there. The question is, for how long? Historically speaking, European civilisation has transited from an offensive and expansive phase to a defensive one. This defensive attitude is, however, just the prelude to a counterattack. And for the time being, this defence is being channelled through the reconquest of Space and Blood.

Of course, an internal process of reconquering, in other words a spiritual and cultural one, is also necessary. European civilisation must submit to self-criticism and do away with universalism, meaning with the proselytic ideology of converting others to one's own values, which the American West has pushed to extremes consistent with the decrees of Christianity. But above all, we must eradicate the European disease that some may term *xenophilia*, or the overvaluation of others, paired with an exaggerated interest in their so-called creativity, a disease born out of excessive curiosity towards other cultures and other peoples (a good feeling that quickly becomes lethal when exaggerated). One should be wary of displaying such interest in others when the latter's civilisation, though it has the right to exist, could only offer a few advantages, while yet causing us great harm. Let others develop their supposedly illustrious cultures and prove their worth. We can imitate them and practice **cultural egotism** as well. This

would be a good antidote to the intrinsic fragility of European civilisation and a counterpoint to its excessive openness.

It is not enough to state that ‘cultural Americanism, the monstrous offspring of our own European civilisation, cannot bring us anything’. We must also have the courage to declare that ‘no foreign culture or civilisation could enrich us, whether Buddhism, Islam or tribal African rhythms’. From this point of view, it is necessary to undergo an internal revolution and convert to a kind of cultural auto-centrism, one that could be summarised by the following slogan: others do what they want on their territory, but we do not need any of their ways. We must therefore distance ourselves from these two contradictory western tendencies: universalistic proselytism (‘human rights’, ‘development’, ‘democracy’, etc.) and exaggerated interest in other cultures along with a naïve desire to export one’s ideological and economic model to stimulate the fascination of other peoples.

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Two questions thus arise. The first is **whether or not we must adopt a new cultural isolationism to combat openness and universalism**. Once again, at the risk of surprising or shocking people, I must say that the answer is **yes**. One of the central forms of prejudice encountered today can be formulated as follows: ‘It is by opening itself up to other cultures that European civilisation has been enriched.’ The ones who defend this view mention the alleged benefits of the Chinese, Arab, or African contributions to our culture. Nevertheless, all it would take is a bit of thorough and honest historical research to prove that these contributions are either negligible, virtually non-existent, or harmful. On the other hand, the contribution of European civilisation has been decisive for the growth and survival of the above-mentioned civilisations.

Similarly, the contribution of the United States to European culture has also been negative, since Americanisation has been synonymous with weakness and a loss of cultural identity. In actual fact, **Europe has offered a lot and been given little in return, and what it has actually received from others has stripped it of its own identity**.

Those who promote openness towards others attempt to depict the very notion that European civilisation could 'keep itself closed up' as an attitude that is ghastly, one that would cause us to perish as a result of this barricade, just like a fortress that is deprived of resources. Nevertheless, history teaches us that Europe owes all its major civilisational advances only to itself, which applies to all fields, regardless of whether the focus is on the intellectual or technological spectrum. European civilisation is a self-constructed one, and it could thus be asserted that it has been built without the input of any other civilisation, despite the myth of Arab contributions such as algebra or the rediscovery of Antiquity.

European civilisation is the only one capable of bringing about a metamorphosis within itself (which no others could do in its stead), thus enabling it to undergo a transformation, evolve, and self-innovate without the assistance of any exogenous stimulant. In this respect, what accounts for Europe's potential is its internal diversity and the exchanges that occur between its different but related peoples, who all belong to the Indo-European family. Historically, our civilisation has been a sort of humanity of its own, being **a macrocosm** where others were confined to microcosms.

During the nineteenth and twentieth centuries, everything added from outside, particularly in the artistic domain, has either been negative and regressive (such as anything that comes from Africa) or negligible and superfluous (such as anything that comes from Asia). However, without the absorption of European ideas, the great Chinese, Arab, and Indian

civilisations, and even the Japanese one , would not be where they are now, and would have long since stagnated.

Obviously, a contribution did take place, and a major one for that matter: Christianity. But here again, one must acknowledge the fact that **all that can be seen as a civilising factor in Christianity has come from Europe, not the East**: there is nothing Oriental about its Gothic cathedrals and cult of the saints, its theology, or its spirituality. Christianity, a syncretism between Near Eastern monotheism and paleo-Aryan mentalities, was actually a religion entirely reconstructed by the European pre-Christian spirit.

As stated above, this 'modernity' (or sphere) created by Western European civilisation eventually took on a tragic dimension. Having become global, the European model ended up threatening not only Europe itself, but all of humanity as well, as a result of its universalism and its creed of unbridled development. This happened because, **just like any other major civilisation, ours is marked by an equally major vice, meaning a high element of risk.**

This vice is a combination of universalism and an excessive interest in other peoples. It is a setback and negative facet of the spirit of conquest (and openness). It is defined by an excess of curiosity, inner fragility, and self-doubt, which eventually come together to generate ethnomasochism and xenophilia.

This is why a drastic revision and metamorphosis of our principles must be undertaken. This will include the relinquishment of universalism and an abstention from giving anything to others or accepting things from them. In order for Europe to enforce its own physical and moral reconquest, it will have to succeed in relying on its own strength. This effort will obviously have to entail a historic rupture.

* * *

The second issue concerns a frequent and hasty objection raised by those minds which have been tainted by the superficial doctrine of ethnopluralism: ‘But as an extension of European civilisation, does the Western model nowadays not claim to be superior to all others? When advocating European ethnocentrism, do we not plummet straight into the French and American dogma of carrying out “civilising missions” among “inferior peoples”?’

The answer is no, because:

1. In fact, ‘Western civilisation’ is not, or at least is no longer, a civilisation, but rather a system and an ideology that aims to encompass all civilisations and transcend them. Any nation can claim to have such a purpose, beginning with Japan, Korea, Singapore, and Jordan. The fact that this system (which is now as global as it is ‘Western’) declares its own superiority along with that of the American model has nothing to do with the assertion of the ethnic and intrinsic superiority of the civilisation that originated from the European territorial space.

2. The domestic reform that must be undertaken by the European civilisation follows two principles. Believing in one’s own superiority no longer implies an intention to convert or influence others. It thus distances itself from the notions of optimism, universal civilisation, and the vulgar superiorism of Jefferson or Jules Ferry. This is where the principles of indifference and respect for other peoples and civilisations become necessary. Let us not seek to influence, dominate, nor even help them (despite their urgent demands for assistance, which are but an admission of helplessness on their part, despite their

arrogant and complex-stricken behaviour). Let us remain indifferent to their fate and reject any contributions that they might make, simply because the latter are unnecessary or, more often than not, harmful.

Furthermore, if they truly are as talented as they claim to be, we should encourage them to trace their own path and refrain from presenting themselves as both geniuses and victims. Have we taken advantage of them? Hardly. It is they who have exploited the resources of European civilisation, whether in the past or today. Let us leave them to fend for themselves, which would do us both a favour and trigger a mutual liberation. Some divorces are indeed useful, and the new Europe must terminate its marriage to the rest of the world.

In contrast to both universalism and ethnopluralism, a third option is therefore necessary: that of ethnocentrism. Economically speaking, the natural space that belongs to the peoples of European descent comprises almost all conceivable resources. Likewise, our global culture does not require any external contribution to any aspect of the human spirit.

A mental revolution will have to take place, one that any Chinese Son of Heaven[293] and child of the Middle Kingdom would easily comprehend, an essential inner revolution that is crucial for the survival of all long-lasting peoples: we must think of our European civilisation as being inherently superior as well as autonomous.

This is how it works: in order to keep its place in history, a nation cannot content itself with a desire for difference. It must believe itself to be superior. Numerous peoples were convinced of their own superiority even though it was not there, while we no longer believe in ours despite actually being superior! Europe is like a poker player who has all the aces in hand and yet does not dare to make a play. **Long-lasting nations and perennial**

civilisations have always thought of themselves as being central and superior, as highlighted by the example of China (the 'Middle Kingdom') and, to a lesser extent, by that of the Jewish people ('The Chosen People', 'The Salt of the Earth').

It is only by reclaiming this pride and declaring it legitimate, embracing their self-affirmation and ethnocentrism in good conscience, and being convinced of the superiority of their own historical heritage that twenty-first century Europeans will survive history. Of course, this Copernican attitudinal revolution can only be achieved as a result of intense shockwaves.

The intellectuals of the political Right, Left, and mellow centre will deem these views simplistic. All the better. The truth is always simple, clear, and youthful. The mentors of Europe today wield a highly moribund and complicated line of thought, a senile one, to be honest. Its declining scholasticism, lacking any style or axis, is held together by a stucco of false and chromatic ideas. They preach the equality of all civilisations while simultaneously devaluing their own. But deep within their minds, they do not believe a word they say. Through their forked tongue, everything they say is steeped in cowardice.

* * *

European civilisation has multiple roots in the so-called 'Indo-European' ensemble, and is the balanced product of its own contributions and the absorption of moderate external influences. It is characterised by what Robert Steuckers[294] termed *disinstallation* (which is both an advantage and a danger): it's a call towards movement, conquest, metamorphosis, openness and curiosity, constant self-criticism, a taste for new knowledge in the face of rigid dogmas, a hunger for techno-science, and so on. The

central issue is for this civilisation to reconcile this disinstallation with a necessary rooting, harmonise movement with identity, and balance its root strength with the growth of its foliage. As suggested by La Fontaine (in 'The Oak and the Reed'), the oak will be uprooted by the storm if its leaves are too high and grow faster than its roots can sink. It is also the tragedy of any *imperial civilisation*: **at any given time, its expansion could be harmful to its identity, as the roots of its tree are weakened by its arborescent foliage**.

Both trends must be balanced and, as I have expressed elsewhere (in *Archeofuturism*), Europe needs to rethink the very strategy of its will-to-power, combining it with a certain reverence and a sort of introspection. Being Promethean is no mean feat, since one strives to defy the gods and surpass them.

European civilisation has basically undergone three major phases: a preparation period that encompasses Celtic-Greek-Roman Antiquity and the Middle Ages, a global expansion and formation period (as seen in *Land and Sea* by Carl Schmitt)[295] stretching from the mid-fifteenth century to the early twentieth century, during which European civilisation became the first in all of human history to claim what could be called the 'Kingdom of the Earth' and, finally, a period of rapid decline initiated at the time of the First World War, when our civilisation saw itself absorbed by the americanomorphic West that it itself had founded. Today, Europe is confronted with the danger of colonisation at the hands of the southern peoples it had once colonised.

* * *

The fourth historical phase of European civilisation commences today. It is certain to be the most tragic and the riskiest of them all. It will be a

chaotic stage involving Europe's consolidation and the defence of its natural space; in other words, the Eurosiberian[296] one. It will be a period of internal reconquest and liberation, or perhaps of disappearance. All civilisational concepts must be reassessed. The new European civilisation will have to embrace the notions of isolationism, autarky, ethnocentrism, and global ethnic coherence without renouncing its own world politics in any way. This does not mean giving up on its power. Quite to the contrary. **Should it recover, European civilisation is still strong enough these days to ignore the others, and too strong for others not to take notice of it.**

The major disasters that threaten the Western system in the early twenty-first century might well turn out to be the midwives of this rebirth and metamorphosis of our European civilisation, triggering both internal and actual reconquering. For there is no denying that spiritual, cultural, ethnic, and political reconquests are all intimately intertwined.

Basically, it is their self-pride that Europeans must recover, a pride they are practically alone in having relinquished. As expressed by Pierre Vial when talking about exceptional creative personalities who have flourished on European soil a thousand times more than elsewhere:[297] 'In their own way, everyone has sung the praises of the unique greatness that is proper to this civilisation, whose sons and guardians we are. From Heligoland to Delphi, from Chartres to Toledo, from Brocéliande to Verden, from Stonehenge to Saint Petersburg, the European dream is still present. To experience it, all we have to do is desire it.' Otherwise, we will be doomed to experience twilight, and we will not bear any descendants. We will thus have been the embodiment of Nietzsche's 'last man',[298] the joyous slave who sneers while prancing.

251 Molière (1622–1673) was the stage name of Jean-Baptiste Poquelin, a French playwright who is regarded as one of the masters of comedy. In his play *The Hypochondriac*, Diaforious is a young

doctor who refuses to follow the new discoveries in medicine and blindly sticks to the old ways, and is indifferent to whether or not his patients recover as long as the correct procedures are followed.—Ed.

252 Michel Colucci (1944–1986), better known as Coluche, was a French comedian.—Ed.

253 Raï is a type of folk music from Algerian Bedouins that is mixed with other styles of music.—Ed.

254 Verlan is a type of French argot that is used in slang words.—Ed.

255 Charles-Édouard Jeanneret-Gris (1887–1965), or Le Corbusier, was a Swiss-French architect. He believed that buildings should be surrounded by gardens, and that there should even be gardens placed on the roofs of buildings to compensate for the area that was removed in order to make space for the structure.—Ed.

256 A style of Art Deco architecture.—Ed.

257 French urban planners who had also participated in the May 1968 uprising.—Ed.

258 Journal of the UCLA Sociology Department, March 1996.

259 A famous French novel from 1885 which describes French miners who become radicalised and launch a strike and riot which is brutally put down by the police and the army.—Ed.

260 'Communities and Work Achievement in the USA', in *Journal of Social Sciences* (August 1996), Chicago.

261 Guy Le Borgne (1920–2007) fought with the Free French forces during the Second World War, and commanded paratroopers in the wars in both Vietnam and Algeria.

262 Georges Sorel (1847–1922) was a French philosopher who began as a Marxist and later developed Revolutionary Syndicalism. He advocated the use of myth and organised violence in revolutionary movements. He was influential upon both the Communist and Fascist movements.—Ed.

263 Pierre-Joseph Proudhon (1809–1865) was a French politician and philosopher who opposed capitalism and did not believe in state ownership of property, instead believing that property should belong to workers'groups.—Ed.

264 Agence France Presse, 12 February 1999.

265 Élisabeth Guigou (b. 1946), from the Socialist Party, was Minister of Justice from 1997 until 2000, and Minister of Employment from 2000 until 2002.—Ed.

266 Philippe de Villiers (b. 1949) is a French writer and politician who formed the Right-wing Movement for France in 1994 and remains its President. He has been very critical of Islam.—Ed.

267 Michel Marmin (b. 1943) was one of the founding members of GRECE, and continues to write for Eléments up to the present day.—Ed.

268 Florence Rey (b. 1975) and her boyfriend, after being associated with radical Leftist circles, hijacked a taxi in Paris on 4 October 1994 and used it to launch attacks on police officers. Three officers and the taxi driver, as well as Rey's boyfriend, were all killed in the ensuing gunfight. She was sentenced to 20 years in prison in 1998 but was released in 2009.—Ed.

269 One of Nietzsche's late concepts, he discusses it in *The Antichrist* and in the notes that became *The Will to Power,* in which he states that Christianity is the reversal of life-affirming values.—Ed.

270 Julien Dray (b. 1955) was one of the founders of SOS Racism and was one of its early leaders, and served in the National Assembly for the Socialist Party from 1988 until 2012.—Ed.

271 Pierre Vial (b. 1942) was one of the founding members of GRECE, but like Faye himself he left it in the mid-1980s over a disagreement about the direction the group was taking, and joined the National Front. He is a noted neo-pagan in France. He founded the Terre et Peuple (Land and People) faction of the NF, which helped shift the NF away from its earlier Jacobin-Reaganite nationalism and toward the socially-conscious, identitarian populism that has since made it the leading party of the French working class.—Ed.

272 'The Threat of an Ethnic War', in *Terre et Peuple* (Autumn 1999).

273 Marcel Pagnol (1895–1974) was a French writer and filmmaker. Many of his works were set in Marseilles.—Ed.

274 Jack Lang (b. 1939) is a French politician of the Socialist Party. Between 1988 and 1992 he was Minister of Culture.—Ed.

275 Éric Tabarly (1931–1998) was a famous yachtsman.—Ed.

276 A French archaeological institute in Athens, dating back to 1846.—Ed.

277 Yvan Blot (b. 1948) has served in the European Parliament on behalf of the National Front. He has also been the President of the Club de l'Horloge, a far Right think-tank founded in 1974 which was initially close to GRECE and the New Right.—Ed.

278 *Aristotle's Politics and Economics*, translated by Edward Walford (London: Henry G Bohn, 1853), p. 6.—Ed.

279 Pericles (c. 495–429 BCE) is considered by many to have been the most important Athenian statesman and general of the Athenian Golden Age. In 451 BCE, he decreed that Athenian citizenship was limited to those who were born to Athenian parents on both sides.—Ed.

280 Aristotle, *Politics*, Book V, 1303.25–30.

281 *L'héritage d'Athéna* [The Legacy of Athena] (Ploufragan: Presses Bretonnes, 1996).

282 *L'étranger dans la Grèce antique* (Paris: Les Belles Lettres, 1984).

283 Raymond Abellio (1907–1986) was the pen name of Georges Soulès, a French writer on mysticism. He worked for the Vichy government of occupied France and was the Secretary General of the Mouvement Social Révolutionnaire, a French fascist party. After the war, he attempted to unite the forces of the far Left and Right in order to create a Eurasian Empire that would stretch from the Atlantic to Japan.—Ed.

284 *La Recherche de l'Absolu, Suivi de la Messe de l'Athee* (Paris: Gallimard, 1976).—Ed.

285 Oswald Spengler (1880–1936) was a German philosopher and is considered part of the Conservative Revolution of the Weimar era. In *The Decline of the West,* he theorised that all civilisations go through an inevitable cycle of ages of rise and decline in power. Spengler saw the West as entering its period of decline at the time he was writing.—Ed.

286 *The Decline of the West* (New York: Alfred A Knopf, 1926/28).—Ed.

287 Francis Parker Yockey (1917–1960) was an American political philosopher who was active in attempting to promote the ideas of a pan-European imperium and neo-fascism after the Second World War.—Ed.

288 *Imperium: The Philosophy of History and Politics* (Abergele, Wales: The Palingenesis Project, 2013).—Ed.

289 How Mephistopheles describes himself in Goethe's *Faust.*—Ed.

290 Giorgio Locchi (1923–1992) was an Italian journalist who was a founding member of GRECE and an occasional collaborator with Alain de Benoist. He also wrote on Wagner and Nietzsche.—Ed.

291 *L'Occident comme Déclin* (Paris: Le Labyrinthe, 1984).—Ed.

292 The Tarpeian Rock was a cliff located near the site of the Roman Forum on Capitoline Hill in ancient Rome. During the days of the Roman Republic and later the Empire, dangerous criminals and the physically or mentally disabled were executed there by being thrown off the cliff.—Ed.

293 The title of the Chinese Emperors.—Ed.

294 Robert Steuckers (b. 1956) was the founder of the Belgian branch of the New Right and is the editor of *Orientations* (Belgium), as well as being a contributor to *Nouvelle École, The Scorpion,* and *Éléments.* He is a certified translator and a specialist in geopolitics and the author of *Dossier géopolitique,* 1980. He maintains the extensive New Right sites *Euro-Synergies* at euro-synergies.hautetfort.com and *Vouloir* at vouloir.hautetfort.com.—Ed.

295 *Land and Sea* (Candor, New York: Telos, 2015).

296 In *Why We Fight,* Faye defines Eurosiberia as the 'destined space in which European peoples will finally regroup, from the Atlantic to the Pacific, sealing the historic alliance between the European peninsula, Central Europe, and Russia.'—Ed.

297 *Terre et Peuple,* no. 8 (May 1999).

298 'Alas, the time is coming when man will no longer give birth to a star. Alas, the time of the most despicable man is coming, he that is no longer able to despise himself. Behold, I show you the last man. "What is love? What is creation? What is longing? What is a star?" thus asks the last man, and he blinks. The earth has become small, and on it hops the last man, who makes everything small. His race is as ineradicable as the flea-beetle; the last man lives longest.' From Friedrich Nietzsche, *Thus Spoke Zarathustra* (New York: Penguin Books, 1978), p. 5.—Ed.

CHAPTER IX

What Solutions Are There?

The Principle of Reconquest

The first point of view that I would like to emphasise is that the Third-Worldisation of Europe is inadmissible in the long term, just as European colonisation itself was unacceptable for the peoples it impacted. The difference is that the colonisation of the Third World which was once conducted by Europe was temporary and did not take on the shape of a population settlement process. Another difference is that European colonialism was a civilising effort, though obviously one that wreaked destruction upon traditional societies (yet not on their cultures and religions), and which resulted in a demographic boom in both the South and the East, thus contributing to their rise to power. By contrast, the colonisation of Europe at the hands of its former colonies has no civilising effect at all and tends to disrupt our demographic balance, hamper our economies, and destroy our cultural identities.

In short, European colonialism was predominantly negative, especially for Europe, while the colonisation of Europe at the hands of the Third World is beneficial to developing countries and even more damaging to us than our own colonial efforts were. One could say that European colonialism and the colonisation of Europe are basically defined by the same movement of advance and retreat, with the latter being the consequence of the former.

The self-righteous have taken it upon themselves to combat colonialism (and neo-colonialism) in the name of the principle of charity, commiseration, and their love of Others, because Europeans are considered guilty of having destroyed and exploited all those peoples in overseas countries. However, they refuse to acknowledge the fact that the combined

effect of immigration and the colonisation of Europe carried out by the South and the East is bound to destroy European civilisation to an even greater extent. In fact, it is not that they are reluctant to do so, but are rather indifferent to it all. They are xenophiles and ethnomasochists, whether they belong to the so-called ‘suitcase carriers’,in other words those who supported the FLN (National Liberation Front) during the Algerian War by transporting funds and forging documents for its members, or to the pro-immigration lobbies of today.

The fate of foreign civilisations is much dearer to them than that of their own. It is this preference that must nowadays be reversed: only the fate of European civilisation and its indigenous peoples must matter to us. Why should we care about the destiny of foreign civilisations, peoples, and cultures? It is for our own sake that we must fight, not humanity’s. Let us, at long last, opt for **ethnocentrism**.

This position does not imply that Europeans should remain indifferent to the global fate of our planet. In this ‘open world’, where all nations are interdependent, we must strive together to resolve central issues such as the protection of our environment and ecosystem or the avoidance of nuclear war, regardless of any conflicts of interest and power. But our concern for our own plight must take priority over the fate of humanity.

This is the principle of subsidiarity,[299] as applied to the whole of humanity: everyone remains in their homeland and each people is responsible for its own society, traditions, and the state of its culture. Simultaneously, we all share the responsibility for looking after our planet, Gaia, this tiny blue ball that that rolls across the vast universe. We are all on board the same ship, interdependent, yet in a state of rivalry.

In line with human nature, any cooperation between various civilisations and major ethnic groups should revolve around the state of **armed peace**.

One can only resort to the **rule of force** when faced with the irresponsible expansionism that characterises both Islam and the United States, whose monotheistic fanaticism and proselytic universalism are completely indifferent to human diversity. This is why our European civilisation must regain its power and, particularly, its identity in an effort that comprises the reconquering of its own space. Physical and cultural reconquest is thus our aim, enabling us to purge our souls as well as our bodies.

Any hopes of restricting colonisation, managing it, preventing minorities from becoming majorities, and avoiding a foreign demographic flood within the space of two generations (should the current system endure) are nothing short of a pipe dream.

Impracticable and Long Overdue Solutions

My position is one of active pessimism, the kind that Nietzsche spoke of. However, before I move on to expressing it, let us recapitulate the various political solutions that have been proposed in response to the increasingly serious problems posed by this colonisation process:

1. The *containment* solution;
2. the communitarian solution;
3. the assimilationist solution;
4. the solution of returning to one's own country;
5. the solution which revolves around the mass deportation of illegal immigrants and the restriction of residence permits.

Nowadays, European states attempt either to alternate the use of each solution or to combine them simultaneously. What follows is a detailed overview.

1. The containment solution

The purpose here is to ‘manage migration’ (with a certain level of bad conscience), while remarking that ‘reducing immigration to a zero per cent rate is impossible’ as a result of one’s own laxity and fatalistic attitude. Back in his day, Michel Rocard stated, ‘It is simply impossible for us to welcome all the miserable people of the world’. He also declared himself in favour of zero immigration, but this era is now over. The formula one advocates nowadays is the hollow concept of ‘controlling the influx’.

José María Aznar,[300] the Spanish Prime Minister who represents the political Right, gave an accurate definition of this doctrine in an interview with *Le Figaro* (5 October 1999):

> It is necessary for us to devise a common European strategy regarding immigration. [...] It is not a matter of erecting walls that always end up collapsing anyway, as we saw in Berlin ten years ago. It is nonetheless the case that unbridled immigration would cause an explosion. Spain, a long-term emigration country, accommodates a million immigrants today. For us, controlling European borders is a vital issue, because of our location [facing Morocco, with the Strait of Gibraltar serving as a major route of invasion ever since the Middle Ages]. I am in favour of granting legal immigrants the same rights as European citizens [meaning the right to the vote and so on; the Spanish Right has decided to take things to further extremes than the French Left] while, at the same time, fighting against illegal immigration by signing agreements with their countries of origin in order to generate employment opportunities and repatriate illegal migrants.

This discourse is fraught with contradictions and permeated by a profoundly artistic sort of vagueness. Such a hodgepodge is of a purely electoral nature, through which Right-oriented voters are led to believe that one is indeed fighting against immigration when little, or nothing at all, is actually being done to remedy things. This is a stupid attitude on Aznar’s part, since it must be obvious to him that the resulting damage is exacerbated on a daily basis. This kind of political cant strives to square the circle and mix chalk with cheese: the goal is to impede the incoming flow

while simultaneously refusing to erect a ‘Berlin Wall’. And then there is this gem: the desire to grant legal migrants almost complete European citizenship while rejecting the presence of illegal immigrants. This is bound to put the wind in their sails, acting as a suction pump for illegal aliens, increasing their hopes of being naturalised (which always ends up happening anyway), and thus entitling them to all the rights enjoyed by Europeans.

The stupidity of this argument proves that it is definitely not sincere, but merely demagogic. Moreover, these policies of controlling and restricting the migration influx have yet to be applied anywhere in Europe, owing to the lack of resources and the absence of willingness to do so. There is no European border guard corps at all, for example. By the time Europe creates one, it will be too late. The invasion will already have been accomplished. Not only would a *containment* policy be insufficient even when strictly implemented (because of the foreign invasion through cradles), but there is actually no earnest desire to apply one, since the European political classes are shackled by the ‘humanitarian’ dominant ideology. It never goes beyond mere words. Worse still, an ever increasing number of politicians and intellectuals claim that it is *impossible* to put an end to the migration influx (which could not be further from the truth) and, as ever, justify their ideological dogmatism and impotence through technical aspects. One then falls back on three other possible solutions, all equally abstract and hollow.

2. The communitarian solution

This has already been covered at length above. This solution actually tightens the tourniquet instead of loosening it, since it embodies a huge incentive for foreigners to settle in Europe within ‘their own’ community. As previously demonstrated, communitarianism has been quietly practiced by the French state since the early 1990s, and at great expense too, resulting

in complete failure. It has never been able to trigger a decrease in immigrant delinquency, for example, and has in fact brought about the complete opposite. Its main results are the presence of an ethno-religious apartheid, the expansion of non-native territorial areas at oil-stain speed, the fortification of lawlessness and criminal economy zones, and an increased implementation of Islam on European soil.

As explained before, communitarianism (whether Left- or Right-oriented) asserts that, since we are unable to control the immigration influx or implement mass deportation, the only thing that is left for us to do is to go with the flow. It claims that in order to ease tensions, a kind of 'difference acknowledgement' must be conducted within our Republican and 'civic' unity, when it is all too clear that only monoethnic citizenship could ever exist, as posited by Aristotle through his concept of *philia*.

Left-oriented communitarianism longs to reconcile Republican civic values with the peaceful management of ethno-religious differences in a friendly and 'secular' atmosphere. This is both pure utopia and political contradiction in its roughest form. In fact, the aim is to create an **apartheidless apartheid**, or, as in the case of Calixte Beyala's and Hamadou Dia's Equalities Collective, to demand quotas for Blacks and other ethnic communities, thus establishing **racialism without racism**.

Right-oriented communitarianism is based on equally futile arguments, as we have seen in previous sections relating to this subject. It's of a purely intellectualistic nature, perhaps even a scholastic one, I dare say. One imagines that, in contrast with the Jacobin state, one could found an ideal, ethnopluralistic and polycentric city-state, built in accordance with a vague 'imperial model' (whose imperial character is limited to its name, since a lasting empire has an entirely different definition) and inspired by the theories of 'social polytheism', rooted in the dogma of 'tolerance towards

Others', one that is pseudo-pagan for a change and not based on human rights. This self-righteous harmonicism relates to a dreamlike understanding of the political sphere where one becomes disconnected from reality, putting forward the historically absurd idea that paganism was steeped in tolerance. The unspoken purpose of Right-leaning communitarianism is to avoid the creation of a *melting pot*. The practical result, however, would be the latter's aggravation, with the additional bonus of the existence of increasingly unmanageable 'ethnic communities' that would act as states within the state. It seems that none of them have learned their lesson from the fate of South Africa.

Communitarians are dreamers. They are recruited among those intellectuals who lack any field experience and confuse sociology with speculation. Similarly to Immanuel Kant, who never left his home to find out what the real world was like and who never read any history books, they erect their impressively vacuous and inapplicable political projects as sandcastles for the wind to batter.

3. The integration and assimilation solution

On the other hand, integrationists-assimilationists are rather people of action because they have field experience, regardless of their belonging to the political Right or Left. Their views are theoretically consistent and in line with the ideology of the French Republic, an ideology that is purely political and anti-ethnic. They say that the only solution is to transform foreigners into natives, to make them French through forceful means, thus turning Africans and Maghrebians into European French people. Nevertheless, this ideology remains totally abstract (by claiming that it is the state that creates the nation and not the other way around, advocating the *jus soli* principle, asserting that being French is mental and not ethnic, etc.). It disregards all anthropological and ethnological laws, takes no notice

of the religious factor, and despises the notion of nations. Its precepts were formulated during the nineteenth century, in a free and romantic manner and with no factual basis, and their application was only possible at a time when our foreign troops were low in number, or perhaps also in nineteenth century African colonies comprised of primitive societies, backward tribes, and sparse populations. **Unconsciously, assimilationists-integrationists long to apply solutions of colonial assimilation that would have been pertinent a century ago to France as it is today**. That's the 'our ancestors, the Gauls' syndrome.

This solution will not lead to success either. For example, reinstating the Republican school system, with its characteristic discipline and cohesion, would never work with Afro-Maghrebian youths, whether for reasons of ethno-cultural distance or due to the educational laxity that has pervaded French morals since the 1960s, a laxity that nothing but a severe crisis could ever destroy.

The integrative effort that has been attempted since the early 1980s is now becoming an increasing source of disappointment and is being discretely abandoned. Instead, both mayors and HLM (rent-controlled housing) offices resort to various practices such as ethnic grouping. The French nationality is of little significance to the Brown-Blacks, except when they are allowed to enjoy material benefits. Republican romanticism cannot be used to bait these populations, as the latter define themselves through racial terms.

The very notion of assimilation is fundamentally flawed. André Lama has displayed great mastery in demonstrating this (in *Gods and Emperors*: *Roman Mixtures*) Assimilation was applied in the Roman Empire, especially following the edicts of Caracalla, and was one of the main factors

that led to this civilisation's collapse as 'the waters of the Orontes spilled into the Tiber'.[301]

* * *

The assimilationist solution is advocated equally by the theorists of the political Left (Chevènement) and by those who are Right-oriented (Alain Griotteray). Griotteray himself has always shown great lucidity when it comes to the dramatic consequences of immigration (he wrote that 'immigration could end up destroying France'). A proponent of zero immigration and a man who has always called for a popular referendum to be held on the issue (a referendum that the anti-democratic political class has always rejected in spite of it being the most fundamental issue, much to his regret), he has assessed the catastrophic impact of the massive and ever-growing presence of non-natives in France, knowing all too well that it increases far more through cradles than through illegal entry — including false tourist visas — and family reunification. He is well aware of the danger that the increasingly powerful introduction of Islam represents. He acknowledges the fact that the phenomenon is a settlement process that strives to achieve our country's definitive colonisation. In his book entitled *The Shock of Immigration*,[302] published as long ago as 1984, he states that he 'fears the birth of a multiracial and multicultural France'. However, contradicting his own diagnosis and concerns, he proposes the following solution:

> Contrary to what some voters of the National Front may think, we will never send illegal immigrants back home. We must not content ourselves with integration or assimilation, but 'absorb' those aliens instead, as they say in Israel. We must make them speak French and return to the Jules Ferry school system, implementing a 'ban on insulting your teachers and speaking African languages or Arabic' [a reference to the 'ban on speaking Breton' enforced

> by the schools of the Third Republic...]. They must not be kept in a situation of assistantship. In this respect, work is an insertion factor. (*Le Figaro* Magazine, 13 December 1997)

Alain Griotteray's solutions are tainted with Jacobin utopia. They resemble the views of Boutih Malek, the President of SOS Racism. **They lack any sort of ethnic realism** and are similar to American and Brazilian melting pot hopes, which have both ended in failure. Griotteray still believes in the virtues of Republican assimilation if imposed from above by a powerful state. Given the example of Israel, he remains oblivious to the fact that the Jewish religion has a much more unifying element to it, a factor that is more efficient and more profoundly rooted in the memory (due to its inherent religious dimension) than 'Republican values'; no offence to the rationalism of Marx. He also forgets that in Israel, even this unifying religion, comprising both the Jewish faith and the affirmation of a people, has never managed to abolish the ethnic hostility between Sephardic and Ashkenazi Jews, nor racial friction (with Arab Israeli citizens or the Falashas, i.e. Ethiopian Jews). In short, even though he acknowledges the endemic disorders of any 'multiracial society', he remains attached to the cosmopolitan myth of the French Republic, a Kantian myth founded on pure rationality, the negation of the nation-based personality type, and the voluntarism of an assimilative state. It can be likened to a kind of Moloch which, according to Griotteray, should 'absorb' different ethnicities within the same rational civilisation, erasing their natural incompatibilities and facilitating coexistence through the use of threats. He supposes that the 'authority of the reestablished Republican state' will swallow up the various immigrant ethnicities! By what miracle could we ever remove all the differences and natural, anthropo-biological and cultural hostilities between the Muslim Maghrebian populations and Europeans? Ten centuries have not sufficed for this.

There is one last thing that Alain Griotteray forgets, similarly to all devout Republicans. **The failure of assimilation is not due to the collapse of Republican values: it is the collapse of Republican values that is in fact due to the current multiracial society**.

Is it not the case that assimilationists disregard Islam's expansionistic intentions? Basically, assimilationists are just **former colonisers that have in turn been colonised**. They still believe in the magic potion of colonisation, a once external colonisation that has now become internal. They despise the colonising immigrants so much that they believe them incapable of desiring conquest.

And there's an even funnier aspect. Within the political Left, one encounters optimistic integrationists and assimilationists, especially in the press. Lately (for months on end, rather), various magazine headlines have been focusing on the benefits of our multicoloured and multiracial France, whose advantages are glorified. We must redeem ourselves by being politically correct, mustn't we? In 1999, *Paris-Match*, *Marianne*, and *Quo* all released extensive articles on the subject, which included photos of both male and female models who belonged to various races and were embracing each other in laughter. That's the future that awaits France and Europe alike, ladies and gentlemen. They did not forget to throw in the portrait of the 'French woman of the future', using computer technology to make sure she was beautiful and, naturally, a mixture of all current human strains. In addition to this, readers were bombarded with large prosopopoeias[303] on the values of citizenship and the Republic. In short, it was a daydreaming experience without any sociological arguments to back it up. This is the discourse that accompanies it: *all is well, everyone is being miscegenated and assimilated*. Such Leftist, assimilationist statements resemble those that characterised the American para-Marxist melting pot discourse of the

1960s, as well as the nonsense presented by Hocquenghem, the Leftist aesthete, in his work entitled *The Beauty of Mixed Blood,* released in 1973. The new man will no longer be a proletarian, but a mestizo-citizen. The aftermath of this integrationist, multiracial society will echo the litany chanted by the neo-bourgeois line of thought in the self-righteous media.

We are already witnessing this conception's failure. It is all so very similar to the discourse held by good old Brezhnev,[304] who, at a time when Soviet Communism was in complete decay, continued to reel off Leninist hopes for a classless society.

Communitarian or assimilationist solutions thus refuse, under the impact of their own dogmatism, to take into account the fact that the issue is of an ethnic nature and not a political one. I have no fear of tirelessly repeating the same facts so as to pummel them into our young people's brains, as if they were nails hammered in by a carpenter. Our youths will then read my words and understand that **communitarians believe in apartheid within a single state**. They believe in the possibility of a political cohabitation involving different ethnic groups, a vision that invariably leads to failure. **Assimilationists, on their part, believe in the state's ability to implement the forced absorption of ethnic groups**, which equally results in failure. These two doctrines disregard both human nature and political science. Additionally, they take no notice of the fact that **republics, empires, and kingdoms cannot federate peoples unless the latter are ethnically related**. Any differences or variations can only be assimilated into the federation in question if they are minimal. This would be possible within a Greater Europe that would bring together kindred peoples, whose genetic, cultural, and religious characteristics are similar. However, our intellectuals are not historians. They are not interested in the causes behind the fall of the Roman Empire, nor in those that have contributed to

sustaining the Chinese and Japanese empires, both of which have always been fiercely monoethnic. They do not even bother to think about the present: why has there been an outbreak of war in the Balkans? And what about Lebanon? What factors are responsible for the Tibetan drama and American ghettos? Why has the project of a new South Africa been fraught with failure? And how about Brazilian racism? It's all a mystery... Their heads are buried in the clouds and opinion polls, but they will end up being drowned by the torrential waters of history, perhaps while dragging an entire people along with them, which is nothing short of a crime.

Communitarians and assimilationists are warring brothers who want to impose two antagonistic solutions on Europe. These two solutions are basically animated by the same principle, one that has always failed throughout human history: the possibility of political cohabitation, either though assimilation or a well-managed separation of different ethnicities, races, and religions under a single ruling prince and within the same political domain, which is an anthropological impossibility. We must advocate a strictly opposite principle: **man is a political, ethnic, and territorial animal, and harmony can only be born out of the conjunction of these three facts**. There is nothing that the Internet God or the globalisation of markets could ever do about it. We must dispose of the rationalistic belief that was born in the paradoxically romantic minds of the Enlightenment philosophers and the scientist dreamers of the nineteenth century, in which man is a rational being that can be modelled by means of a universal type of education and governed through wisdom, and having the ability to become a model 'citizen'. No way. Only an elite is capable of such a feat, and solely in the completely artificial conditions of bourgeois decorum. However, the bourgeois worldview, as Nietzsche was well aware, is a poison that is as slow in killing you as it is effective.

4. The return aid solution

A fourth solution, devised by the humanistic Republicans who could not handle (legal, and yet in their eyes, illegitimate) deportations was the option of return aid. Raymond Barre attempted to apply this 'flux reversal': a financial incentive is given to migrants so that they may depart and resettle in their homeland. This could never work, simply because they are not interested in going back to their Maghrebian home. At best, those who do leave end up coming back after cashing in on the promised amount. This solution is nothing more than a utopian concept formulated by economists and cabinet members.

Offering immigrant countries assistance is just as inefficient, in addition to being too costly. We would have to rethink our world economy's whole system for this intellectualist solution to be effective! I once defended this solution, but I do not believe in it any longer. It is too late, far too late. The aim was the following: we would help the countries that export migrants by creating jobs on their soil, developing their economy and simultaneously offering immigrants a financial reward to encourage them to go home. They would thus find it more economically advantageous to depart than to stay in France. It was a typically abstract vision, one of those good and yet deceptive ideas whose brilliance and hollowness typify the French intellectual tradition. This has been referred to as 'co-development', in other words another one of those meaningless concepts. **Return aid, just like our efforts to help create jobs in migrant-exporting countries, is nothing but a fiasco**. This is not only due to the fact that it is more economically attractive for immigrants to remain in France and enjoy the benefits and financial support that they receive, but also because it is prestigious for them to settle in Europe.

In terms of benefits, the 19 January 1998 report provided every adult with 4,500 francs, offering 900 francs for every child and reserving further financial assistance for reintegration projects funded by the IMO (International Migration Office). Public funds were obviously once again required to help those poor immigrants. Unsurprisingly, only 600 people, all undocumented illegal immigrants, accepted the solution! And you can rest assured that they returned once they had hit such a jackpot. Ten thousand applicants had actually been expected to apply...

But Martine Aubry, our truly technocratic suggestion box, found yet another solution in November 1998: immigrant repatriation in exchange for immediate 'vocational rehabilitation aid'...and a temporary travel visa in France. The costs were expected to be lower than those of any deportation, meaning less than 35,000 francs... Malian, Senegalese and Moroccan immigrants were targeted by this measure, yet none of them ever bothered to show up.

5. The solution of mass deportations, restricted residence permits, and 'national preference'

Even if applied rigorously, the deportation of illegal aliens or those convicted of criminal offences in line with democratic laws would not resolve the problem, as we have already seen above. They would, at best, only slow down the growth of non-native populations.

But what about all those who were or are born in France, therefore considered French and not subject to deportation? What about all those foreigners who are present legally, including those who are unemployed and are the beneficiaries of family reunification? **Even a mass deportation policy would fail to set back the growth of the colonising alien population**. Under the current circumstances, the mass deportation of illegal immigrants is unthinkable in the eyes of our French political class,

prefectural administration, and judicial system, regardless of the fact that such a policy is perfectly legal. They are all completely paralysed by guilt and fearful of media judgement.

Also, any attempts to reinstate non-automatically renewable one-year residence permits , abolish family reunification, introduce strict entry conditions, and so forth would, in the present state of affairs, be rejected by the French Constitutional Council, no matter how consistent those measures are with our Constitution. Not a single majority, not even a Rightist one, would ever dare take things so far. In France, there is no going back on any benefits, even if they are indeed unjustified.

The idea of suppressing the social privileges granted to immigrants and applying the principle of ‘national preference’ has also been considered. Foreigners would thus no longer be granted family allowances, unemployment benefits, and all the forms of welfare that are meant for the native French. They would have their own social and financial internal circuitry. No residence permit would be granted to any unemployed foreigner: he would simply be sent home. In this manner, the social ‘suction pump’ that has been drawing Third World migrants into Europe would cease to function.

This policy, applied upon foreigners throughout the Third World and currently implemented in Japan and the US, is, however, deemed ‘fascistic’ and discriminatory in Western Europe. The ‘privilege of nationality and reciprocity’, the foundation of public international law whose precepts are enshrined in the Charter of the United Nations, is therefore considered contrary to the norms of human rights in Western Europe. It is strange, but nonetheless true. An unemployed French national living in Morocco is immediately deported. In France, by contrast, Moroccans are given full support when unable to find a job.

It is absolutely impossible for a Belgian to acquire Indian or Chinese nationality, but any Indian or Chinese national could indeed obtain the Belgian one... Let's move on, rather. Whatever the case, national (or European) preference is unfortunately inapplicable in the context of the current ideology, and would not be sufficiently effective when it comes to absorbing the endogenous growth of Afro-Asian populations. This is where a different solution becomes necessary.

The Necessity of a Major Crisis

Let us summarise: communitarianism and assimilation are dead ends. The actual deportation of illegal immigrants, national (or European) preference, and the reinstatement of *jus sanguinis* are out of the question in the current ideological atmosphere, because it is demographically too late as a result of immigrant birth rates.

It is therefore impossible to resolve the problem within the current system's framework. Even if we were to limit immigration through strict republican, constitutional, and fundamental reforms, such as those proposed by the National Front and the MNR (National Republican Movement),[305] and adopted a full-blood law, we would encounter insurmountable resistance, and these measures would not contribute to solving the issue regarding all the non-native populations of French nationality who were either born in France or naturalised. All the solutions that have been proposed are doomed to fail under the current circumstances. We must therefore alter the system. Mathematicians know all about it: there are equations without any solution...unless we change the referent. A severe crisis is required to enable us to cope with the problem successfully, a crisis that will reshape our mindsets and allow us to transgress all the existing ideological dogmas and taboos.

No solution can ever be found unless a civil war breaks out. Indeed, it is necessary for attitudes to topple under the weight of our circumstances before drastic remedies are introduced. Yes, but...is a major crisis even possible? Won't the system simply adjust to a multiracial, and perhaps even conflictual, society, adapt to the pressure exerted by Islam, and attempt to minimise Afro-Maghrebian criminality and territorial invasion? Its potential for absorption, digestion, and warping is considered limitless by some. Personally, I do not agree. We have reached the limits and thresholds of adaptation, and a breakdown is imminent. And here's why.

Given its limited resources, the French government will soon be reduced to watching the situation spiral out of its control, especially on two fronts.

The first is the fact that chronic delinquency and territorial guerrillas run by ethnic gangs keep intensifying. Secondly, no person nor government has been able to cut short the gradual collapse that has afflicted both the public schools and the education of immigrants. On the contrary, one can hardly imagine what miracle could reverse this trend. Because of the constant uncontrolled migration and the demographic differential, the number of Maghrebian (and nowadays Asian) youths who are at odds with our type of society is bound to continue increasing. Integration has not and will not yield any results. First, because of the chronic antisocial behaviour displayed by those youths, and secondly because the economic prospects of employment and prosperity are very bleak with regard to the twenty-first century: the combined effects of free trade globalisation, the growing weight of pensions, and the magnitude of the social and health services hamper the extinction of the 'immigrant fever' under the diluvial waters of mass employment creation. Instead, we will witness the reinforcement of 'communitarianism', meaning the constant expansion of the sociocultural fields and territorial enclaves of non-indigenous communities, whose

demands will increase in intensity in conjunction with the continuation of their violent colonisation effort.

Second, the disorderly territorial and ethnic conquest conducted by young immigrants (owing to a sentiment of revenge and resentment) is intensifying and already echoes a desire to achieve the organised implementation of Islam in Europe, an implementation that is actively supported by several foreign countries. Thanks to the constantly growing Afro-Maghrebian populations, Islamic parties, and various other representatives, **Afro-Maghrebians will eventually participate in the running of our country** and make all sorts of demands. This is what our political class, blinded both by its pusillanimity and its ignorance of history, has yet to apprehend.

* * *

The rupture (i.e., the current system's collapse into chaos, giving birth to a new system) will occur once the following three conditions are met:

1. When the security forces will no longer physically manage to contain the extreme criminality of the ever more numerous ethnic gangs nor succeed in smothering the crime zones that pop up annually all around us, the crime threshold will have reached such a level that our population will no longer perceive it as a state of 'insecurity', the way it does now, but rather as an outbreak of civil war, just like the Blackfoot population of Algeria once did.
2. When Islam, exerting more and more pressure, will not hesitate to demand power and privilege in accordance with the previously mentioned imperative of *Dar al Islam*, the Muslims will initiate the latter by insisting on the application of Islamic law in all zones whose

municipalities will have fallen under their control, thus superseding the secular state. It's already begun.

3. In order to ignite the spark, **it is necessary for an economic crisis to coincide with a socio-ethnic one**. Simply put, the economic insecurity that now affects our middle class will have to increase while unemployment climbs further. It is indeed the case that any society that experiences the optimism of material abundance absorbs blows, but not when it is destabilised by the threat of poverty, as seen during the Italian and German revolutions. I am not trying to give readers a lecture in economics here, but this is quite likely to occur in the first decade of the twenty-first century.

* * *

A fundamental and, basically, very positive fact should be emphasised at this point: **the fragility that characterises our society is reducing all of our crisis perception thresholds**. In other words, it will not take much for a reaction to occur and an attitudinal switchover to be triggered. People will believe themselves involved in civil war, consider themselves seriously threatened, and succumb to fear when faced with a rather low level of disorder. This phenomenon has been well noted by the ethologist Konrad Lorenz in his theory of 'pleasure and displeasure thresholds', which he discussed at length in his work entitled *Behind the Mirror*.[306] In a highly mediatised society, and one that is simultaneously weakened by the habit of convenience and the ubiquity of technology, **a fairly low level of disorders can cause mentalities to topple**.

When confronted by those who would claim that our society can handle and absorb just about anything, one must respond by saying that even minor

crises can sometimes be psychologically magnified, especially through media amplification, thus creating collective fears and giving rise to a revolutionary situation in which anything that is deemed unthinkable today will become possible tomorrow.

There is nothing impressive about a hundred fatal casualties in an urban seventeenth-century riot or in India nowadays. However, a riot in contemporary France, Belgium, or Italy that leaves a hundred dead citizens in its wake is nothing less than an earthquake.

In short, even a moderate exacerbation of the current situation (affecting ethnic and economic conditions) could result in a political insurrection. When driven to the point of desperation, internal European forces of resistance and rebellion could awaken. Let us therefore not be too pessimistic. Whatever the case, the idea that I am adding to the debate, without attempting to impose it in the form of a dogma, is the following: **is an insurrectional situation not preferable to the constitutional state of affairs?**

There is no effective means for us to contain these phenomena in the context of our current European social democracy. All those Leftists and Rightists who think that ‘immigration problems’ could ever be remedied in a mellow, rational, or amiable manner, and those who would resolve things by means of a forceful, American-like integration process, are both gravely mistaken, simply because immigration is not a ‘problem’ that we can calmly deal with, but a war that is being waged upon us. And wars can only have two possible outcomes: defeat or victory.

Possible Scenarios

Here are the three scenarios that could result from the current situation: the American scenario, the Republican scenario, and the catastrophic scenario.

1. The situation will deteriorate into a creeping civil war involving territorial partition and the creation of increasingly influential Islamic political powers. This is the **global civilisational decline** hypothesis, one that stems from a successful colonisation of Europe.

We devolve into another Medieval period. A territorial mosaic or 'leopard skin' sets in. Europe, defined as a civilisation, collapses and becomes an ethnic kaleidoscope of sorts, with the European Union stripped of all power and controlled by its American and Islamic puppet masters. The Cosmopolis falls asleep, bathed in a gentle light. Our society is consumed by communitarianism and ghettos, becoming multi-faith, multiracial, and multicultural, and able to decrease tensions and absorb the endemic criminality. This is the **American scenario**. In the end, everything develops tolerably well, despite the tensions.

But make no mistake about it: American society is run by a police state in which the number of prisoners is proportionately almost ten times higher than in France; racial apartheid prevails and the penal system shows little mercy. In fact, all multiracial societies are necessarily founded on ruthless law enforcement, implemented for the sake of their very survival. American culture is pioneering, pragmatic, and devoid of ideological states of mind, and thus perfectly prepared for any issues that may arise. Does the same really apply to France? Secondly, there is a fact that is always forgotten, especially in France, where intellectuals have little geographical knowledge: the US is a vast continent-country. I distinctly remember that all other ethnic communities were located at a distance of 500 kilometres from the (exclusively White) city where I lived, with no public means of transport connecting the places. Imagine the centre of Lyons being 500 kilometres away from the housing estates of Villeurbanne... Well, that's

what things are like in the US. A communitarian policy can indeed be implemented there, without any frictions whatsoever. It is as unlikely for a resident of Palm Springs to encounter a Black person as it is for a resident of Nantes to bump into a Chechen in the street. So I must ask: is the American solution truly applicable to France and Europe?

1. The melting pot is successful. Society undergoes miscegenation, ethnic tensions subside, young people of immigrant descent are appeased, the immigrant population is absorbed and Europeanised, tolerant and liberal Islam blends into our secular institutions. This is the **Republican scenario**, the current official position adopted by the French state, which strives to reconcile assimilation and multiculturalism. This solution implies a belief in miracles. How could a model whose effectiveness is gradually decreasing miraculously yield results? Its conception is based on a profound misunderstanding of the very nature of Islam and the belief that, one day, a harmonious multiracial society will become possible. Let any one of its proponents come up with a single historical example that would confirm this.
2. Things are taking a turn for the worse. A violent civil war breaks out, escalating gradually. Everything changes. Anything can happen in the future. The breach in the dam finally allows the raging waters to break through. This is the **catastrophic scenario**, in other words the historical one and the only one to arouse interest because of its unique tragic nature and its ability to generate both a reconquest and a rebirth.

A solution can only be found following a series of very violent clashes. To be clear, an ethnic war will have to destabilise France (and

possibly several other European countries as well), exacerbating the situation to the point of making it unbearable.

I have always been involved in mathematics. To solve an equation that lacks any sort of solution, one must introduce an X element using a power function. Although mathematics is quite similar to the social sciences and politics, it considers any emotional element to be a disruptive negatron (- X) and thus excludes it. In short, a disaster is always positive because it eliminates any disturbing subset. In history, just like in mathematics, the emotional element must be considered negligible.

The Reconquista Scenario

In 1989, Helmut Kohl drew a utopian line with his ten points towards German unification.[307] It all came true. Utopias are not fantasies: once they're in people's heads, they stay there.

1. Resorting to measures that are consistent with current constitutional law and the UN Charter, as well as the Universal Declaration of Human Rights:

Some of these measures, particularly those that relate to national and European preference, were at one stage introduced by the municipality of Vitrolles. They were invalidated by the French Prefecture (and thus by the state) for purely ideological reasons and in blatant disregard of public law, a decision that impacted the 5000 franc premium granted to parents for the birth of every child of European nationality.

The following provisions would be in complete harmony with international public law and therefore not subject to any court appeal:

- The abolition of the right of soil in favour of a stricter form of *jus sanguinis* (right of blood). Nationality could thus only be acquired if the father *and* the mother are both French nationals. This would apply to all children except those whose parents come from other countries of the European Union.
- No work permit is to be granted to anyone who is not a citizen of a given EU country, the only exception being extra-European business executives (through quotas). No company would be allowed to employ a foreigner.
- Non-European foreigners who reside in France should neither be permitted to work nor receive any social or medical benefits. This would of course not apply to EU nationals.
- Residence permits should only be granted for a single year and not renewed automatically.
- The slightest criminal conviction should results in immediate deportation and a permanent residential ban.
- All illegal aliens are to be deported immediately, as should every foreigner who has a criminal record, right after serving his sentence. The administrative detention period that precedes deportation must be unlimited, and the latter must be administrative and not subject to any appeal.
- All current public privileges (housing, benefits, jobs, various subsidies, grants) based on ethnic criteria or national belonging are to be revoked.
- A drastic restriction of all residence visas granted to Afro-Asian nationals must be implemented, a measure that would exclude Japan,

Taiwan, and South Korea.

These steps would obviously bring migration flows to an immediate halt, since the suction pump would stop working. They would reduce the number of aliens present in France to about a third of their current total, but would still be insufficient in the end, of course, since most non-natives are of French nationality nowadays.

1. Applying measures that are in breach of international law and the Universal Declaration of Human Rights:

As history progresses, legal frameworks collapse. This is because laws are not a deity overlooking human events, but actually result from the latter and from the balance of power which they generate. Let us not abide by the barbaric 'might is right' formula (which reflects Islamic behaviour) and opt for another conception, one that was proposed by Carl Schmitt (and that Charles de Gaulle certainly identified with): **legitimacy must take precedence over legality**.

The underlying idea here, one that I am trying to repeat with the least possible passion and the greatest restraint, is that in order to put a stop to the settlement process that is afflicting Europe and consequently reverse it, any truly effective measures could only be taken hurriedly, forged while they're still hot and our backs are still against the wall, following a severe crisis in which legal frameworks and moral prejudice will suddenly lose all their importance.

As stated by Proudhon, war is indeed history's midwife. Historically speaking, it is the legitimate right of every people to defend themselves against an ongoing invasion using any necessary methods. 'The end justifies the means' is the precept which both Islamists and Communists

have implemented as part of their respective expansions. Could Europeans be banned from applying it now that they are simply defending themselves?

What steps could any imaginary revolutionary government take in response to an ethnic civil war? In all likelihood the following ones:

- A retroactive withdrawal of citizenship, applied to specific and previously defined categories of our population.
- A comprehensive policy of forced and compulsory return, repatriating all immigrants to their country of origin once they have been stripped of their European nationality and have fully regained their right of ancestral citizenship, in accordance with a five-year plan. This mandatory return plan would be combined with major financial support towards the countries in question. This aid would facilitate the immigrants' local reintegration and would not exceed the 4 trillion francs that enabled German reunification, nor the 800 billion annual cost of keeping non-natives in France.
- The laws implemented in Europe with regard to Islam must mirror those imposed by Muslim states upon exogenous religious practices on their own soil (a topic covered further in the *appendix* section), in line with the principle of reciprocity.
- The introduction of new legislation systematising European preference in matrimonial proceedings, marital matters, wills, social issues, and so on. This means that we must consider the use of **negative discrimination** to replace the **positive discrimination** that advantages invaders nowadays.

* * *

We can all imagine other similar measures, or measures that fall into a third category, rather... They actually correspond to the application, throughout Europe, of what the Muslim-Arab countries already practice without the 'international community' and the learned guardians of international law and human rights ever complaining: double standards.

We will have to imitate Islam and violate the very laws that we have adopted in order to come out safe and sound. There are often lessons to be learned from one's enemy, including lessons in fearlessness.

The scenarios which I have proposed above would transform the current, modern notion of nationality, a notion totally unsuited to our archeofuturistic times. Since this concept of 'nationality' does not correspond to the (simultaneously new and ancient, and therefore resurfacing) conception of ethnic homogeneity, but is based upon the early categories of 'modern', abstract, and universalistic legislation, it must be shaken to its very foundations. It will be necessary to innovate and reestablish the perception of nationality as part of European public law, respecting strict ethno-cultural criteria rather than relying on the old principles of an abstruse, universalistic, and individualistic social contract that disregards the biological, cultural, and religious dimensions of our species.

All this relates to both present and future challenges, but also echoes the oldest European, Greek, Roman and archaeo-Germanic legal traditions. The process would embody the revival of a genuine European humanism, a humanism rooted in the double imperative of ethnic homogeneity and exclusive and discriminating territorial right, as currently implemented by the Arabs, the Chinese, the Indians, and others (in this respect, one should ponder the interesting 'Land of Islam' classification, which would thus find its inverse counterpart in the concept of an 'Exclusively European Land').

Of course, these proposals are only meant as guidelines. I could be wrong and things could indeed develop differently. My suggestions would thus prove impossible to apply. Whatever the case, I believe that globalisation (the consequence of a demographically overbrimming planet) calls for the reintroduction of **ethnic isolationism**. Paradoxically, the two can truly be reconciled.

I also feel that Europe, ultimately defined as Eurosiberia, will remain unable to apply these incorrect, or rather *untimely* (in the Nietzschean sense),[308] principles, these axioms of liberation and *reconquista*, until it experiences a grave disaster. Let us wish the latter upon ourselves, for nothing else could awaken our youths and empower their inventiveness.

Dreams are akin to viruses, and ideas facilitate armed conflict. One man's nightmare is another's bliss. Let us place our trust in history, whose ways are as inscrutable as its meanderings are slow and its surprises merciless. Let us also have faith in Divine Providence — the Roman *Fatum*[309] and the Greek *Moirai*[310] — a Providence that places the laurel wreath of victory upon the brow of all those who persevere in their belief that the unthinkable is indeed possible. Arise, oh desired storms!

299 Subsidiarity is a principle which emphasises the importance of the people having as much decision-making power as possible in regard to the issues which affect them, while decisions regarding the welfare of the larger community are left to the central government.—Ed.

300 José María Aznar (b. 1953) was Prime Minister from 1996 until 2004. Following the train bombings on 11 March 2004, Aznar and his government insisted that the Basque separatist ETA was behind the attacks despite evidence which emerged showing that an Islamist group carried it out in retaliation for Spain's participation in the invasion of Iraq, of which Aznar was a great supporter in spite of massive popular opposition. There were accusations that the government was deliberately hiding evidence in order to disguise the Iraq connection. Three days later, Aznar and his party lost the national elections.—Ed.

301 A comment made by the Roman poet Juvenal at the end of the first century CE about the number of Asians coming to Rome.—Ed.

302 *Les Immigrés: Le Choc* (Paris: Plon, 1984).—Ed.

303 A manner of speech in which the speaker addresses the audience as another person or object.—Ed.

304 Leonid Brezhnev (1906–1982) was Premier of the Soviet Union from 1964 until his death. The period of his rule saw the gradual stagnation of the USSR, leading to its eventual demise in 1991.—Ed.

305 The MNR was created as an offshoot of the National Front in 1999 by Bruno Mégret, along with former Club de l'Horloge members such as Yvan Blot and Jean-Yves Le Gallou, over disagreements with some of the controversial statements FN leader Jean-Marie Le Pen was making about the Holocaust. It is more of a liberal Right-wing party.—Ed.

306 *Behind the Mirror: A Search for a Natural History of Human Knowledge* (New York: Harcourt Brace Jovanovich, 1977).

307 On 28 November 1989, following the collapse of the Berlin Wall, Kohl announced a ten-point programme for the reunification of Germany and its integration into the budding EU, all of which was fulfilled.—Ed.

308 Nietzsche often referred to his work as 'untimely', as he had a premonition that he was writing more for the people of the future than his contemporaries.—Ed.

309 The Roman concept of fate.—Ed.

310 The Greek Fates.—Ed.

CONCLUSION

Beseeching the European Youth

The Strength of El Cid

Jean Raspail's novel, *The Camp of the Saints*, written in 1973,[311] was a prescient work. Writing such a novel would be unthinkable today, as every major publisher would turn it down. The more specific the danger, the more the taboo is strengthened, and the more the immune system collapses and the greater the silence that sets in, as is common practice with patients suffering from an incurable disease. Hush! No one ever considers having a look and facing the truth head on, nor do they ever describe the issue, analyse it, and formulate remedies to combat its presence, because even the most lucid individuals fear the judgement of the clerics and the punishment wrought by the system and its (written or unwritten) laws.

No, I am not making things up. In 1997, the Institute of France, chaired by Pierre Messmer, organised a symposium on this topic, in which all those present, from Jean-Claude Casanova to Alain Peyrefitte, felt that immigration was the key issue afflicting French society and would soon rage throughout Europe. Alain Griotteray published an article (*Le Figaro* Magazine, 13 December 1997) entitled 'Immigration Could Destroy France'. His stipulation was that the Fourth Republic had met its end because of its inability to resolve the Algerian problem, while the Fifth might perish not as a result of failing to hinder and stop the ongoing colonisation process, but worse still, due to the fact that it has been denying and encouraging the latter. However, these great and well-aware minds are not really mobilising themselves in the struggle. Contrary to de Gaulle, a man who they glorify and whose attitude of resistance they rightfully

admire, they never actually practice what they preach. Will we have to raise the elites' awareness? No. It is always within every nation's depth and thanks to the mysterious energy that arises from it that salvation is found. Peoples are akin to a land that is fertilised by the seeds of certain ideas. And the essence of every people lies in its youth, meaning in the aristocracy of its youths.

* * *

Let's be pessimistic: it is likely that in the near future, France, and then other European countries, will stand helpless as entire cities and regions fall into the hands of immigrants or Islamist parties for purely demographic reasons. The latter are already beginning to make their presence felt, just like in England and Belgium. Due to their lack of interest, Maghrebians do not vote for 'European' parties right now, but they will certainly do so once they have their own candidates and parties. When entire segments of our elected authorities have fallen into the hands of non-indigenous people, which is bound to happen on all levels, some Europeans shall awaken from their torpor, but it may be too late by then.

Commenting on the Islamic threat, General Jordis von Lohausen, the Austrian geopolitician,[312] acknowledges that Islam, which is already in full expansion and attacking Europe simultaneously from the Mediterranean, the Caucasus, and Central Asia, 'has set up its outposts in all European capitals'. Pointing out the existence of a US-Islamic collusion, he adds:

> Despite the American alliance with the princes of oil, the war in the Gulf has managed to reopen, in the minds of the Arabs, the painful wounds of humiliation inflicted upon them by the European colonial powers. [...] The rulers of the Islamic states always stress the words of the Qur'an that command them to 'kiss the hand one cannot repel'. Located at the gates of Islam, it is indeed Europe, and not the United States, that will inevitably be the first to suffer the consequences. The ageing of the population, its lack of interest in military matters, the inconsistencies of European immigration policies, the cowardice of politicians, and the

> blindness of the masses who have now been conditioned by unbridled consumerism all promise a bleak future. One day, Muslims may well take advantage of all this.[313]

France has experienced many military invasions; invasions that have never, however, left any indelible marks. The latest to date, the German occupation of 1940–1944, did not Germanise France at all. Its impact is not even a patch on what is currently happening to us. For the first time since the birth of its history and since the fall of the Roman Empire, Europe is being colonised by peoples that are radically different from its own. Even the Muslim-Arab invasions that occurred in Spain, the Aquitaine area, and the Provence during the Medieval period were much less massive and severe than what we are currently experiencing. Cultural, strategic, and economic Americanisation is being combined with Arabisation, biological Africanisation, and Islamisation. We have never experienced such a worrying historical situation. Truly, **Europe is the world's sick man**.

* * *

Does this mean that we are doomed and that our civilisation and ancient European ethnic groups are on the threshold of a terminal decline, a prelude to their demise and dissolution in the magma of history? The answer is clear, drawing inspiration from Nietzsche's active pessimism. It comprises five points:

1. There is still time, but not for long.
2. The treacherous waters of history are unpredictable, as rapids and torrents are often preceded by the gentlest meanders.
3. Rebirth can only stem from crisis and chaos, meaning **the combination of a very severe economic crisis and an ethnic civil**

war. It is a desirable situation, since none other could ever topple people's mentalities and trigger an awakening.

4. All of our salvation rests in the hands of our European youths, since they are the ones who will have to wage war and claim victory. When I say 'youths', I am obviously referring to an active minority. As always, the majority of the population will only witness the clashes without participating in them and side with the winner. It matters not.

5. In the event of a successful *reconquista*, Europe will have to undergo a profound reform of its social models, or rather transform the latter by adopting non-bourgeois and ethnocentric values.

* * *

The aim is therefore to prepare European youths both mentally and ideologically to face the chaos that is likely to arise, and to restore security in the post-chaotic aftermath. Of course, the majority of our youths are incapable of reacting. They have become too mindless and too mired in ethnomasochism. Terrorised by the spectre of unemployment and economic insecurity, a high percentage of them now takes refuge in petty-bourgeois values and the dream of attaining civil servant status.

However, it is indeed the case that, historically speaking, only active minorities matter. Masses simply follow those wilful minorities, as Lenin understood. Elite youths are the ones who must be trained, prepared, and toughened, taking account of the fact that at the time of the crisis, many will collapse mentally and new fighters will gather around the nucleus because they will be personally involved in ensuring their own safety and survival.

This topic is covered in the famous monologue of Corneille's *El Cid*,[314] a monologue that is found at the beginning of the book and which would be

considered politically incorrect today. Attempting to repel the landing Moors, a small group of volunteers led by El Cid is galvanised and loses heart, but is soon joined by crowds of new fighters. Their unlikely victory turns into a genuine triumph.

Some basic values must be instilled into the minds of this active minority, this nucleus that must be organised and federated into a network that spreads throughout Europe. But what are these values?

Fundamental Values

1. The ability to identify one's main enemy

A cultural or economic invasion and a strategic subjection can always be compensated. This becomes much more difficult when the ongoing colonisation is of a demographic and religious nature. It is therefore imperative for us to **engage in a simultaneous fight against Americanisation, ethnic colonisation, and Islam**. It is especially crucial never to wallow in the intellectual stupidity that advocates using the Third World and Islamophilia as weapons against Americanism. The latter is much less dangerous and much weaker than one may be inclined to think. The United States, as I have explained elsewhere,[315] is actually an opponent, not an enemy.

2. The development of a comprehensive ethnic European consciousness

The framework of French nationalism is insufficient, both because the very concept is exclusively political and because millions of aliens are already legally French. On this continent of ours, only ethnically European populations are related to each other and enjoy 'brotherly' relations, regardless of their nationality and regional origin. The presence of other

nationalities is perfectly acceptable, as long at their members are temporary guests and not permanent occupants. All civilisations abide by such reasoning, so why not ours?

3. Rejecting the 'right to be different'

This perverse notion has sprouted from certain Right-wing circles, with the initial intention of affirming the right of Europeans to ethnic difference on their own soil! This aspect of ethnopluralism will be discussed further on. The 'right to be different' was meant to assert the legitimacy of Rightist identitarian ideas, as well as the right of European ethnicities to be preserved against any mixture whatsoever. Pierre-André Taguieff[316] believed this to be a manifestation of differentialistic racism, which is a serious mistake, because this right to be different, as theorised by my friend Alain de Benoist, is actually a **deeply egalitarian concept**, a concept that was adopted by the ideological arsenal of anti-racism and immigrationism.

The above-mentioned author stated (in *Eléments*, number 88): 'Because of its specific history, France has always found it difficult to accept differences regarding ideas, languages, men, women, or immigrants'. This argument is specious. It confuses the issue of regional languages with that of immigration. One must not forget the fact that, thanks to the 'PACS' (Civil Solidarity Pact),[317] France was the first country to legalise same-sex unions and, above all, the first to actually grant aliens, particularly Muslims, exorbitant rights, as already demonstrated. In truth, the objection that the right to difference is not being acknowledged in France is, sociologically speaking, contradicted by the facts. Having succumbed to intellectualism, the author of these remarks has become an advocate of 'equal worth' egalitarianism.

What we must maintain, rather, is that within a single political unit, a single nation, differences can only be minimal, and do not constitute a 'right' in any way. Such differences must be completely subordinate to the principle of homogeneity, which preserves the unity of the whole, and which could only be conceived if secondary to the principle of hierarchy, always yielding to the central notion of belonging. The mandatory rule is **that the duty to belong must prevail over the right to be different**. If rights do apply, they cannot, nonetheless, go beyond the notion of 'divergence', and must remain limited to the realm of ideas. In any society, homogeneity must take precedence over heterogeneity so that the body can live and grow. Even on the level of morality and, *a fortiori*, that of individual origin, differences can be tolerated as long as they do not undermine social organicism. However, immigration, exacerbated feminism, and homophilia are factors that wreak organic disintegration upon society, since they all impact the latter's foundations, meaning its biological base.

Provided that we witnessed, in accordance with the wishes of Benoist or Maffesoli (a theoretician of neo-tribalism),[318] the emergence of various groups that advocate their right to be excessively different, not only would our society turn into a kaleidoscope of juxtapositions while any notion of national destiny evaporates, but it would become confrontational and devolve into a jungle, as understood by Herbert Spencer back in his day.

Despite their anti-Americanism, what the proponents of 'the right to difference' actually do is reproduce the American tribal model! They claim to be 'anti-modern', when the very characteristic of modernity is the dilution of social ties into classes, castes, racial groups, and isolated individuals under an overhanging Administrative State which lacks any historical roots and supervises the reign of consumerism. The current form

of neo-totalitarianism seeks to emphasise heterogeneity (whether ethnic, sexual, or social) in favour of the despotic establishment of ideological, fiscal, judicial, and mediatic order. Supporting people's 'right to difference' is synonymous with reinforcing the system. It is the epitome of false opposition and only serves to mimic rebellion.

Those who preach this right to difference claim that they are fighting a 'society of clones' when, in actual fact, all of them contribute to its creation, no matter if they are Whites, Blacks, Browns, gays, lesbians, Muslims, Christians, Buddhists, pagans, fetishists, or whatever. They are all willing to live together, as long as they have a mobile phone and behave like charged atoms in the Market. The right to difference is a clever strategy devised by our Big Brother: its aim is to divide and conquer. It seeks to shatter the unifying nervous system of our social organism, relegate our belonging to mere folklore, and deny the importance of ethnic identity.

But the proponents of this pseudo-emancipatory and self-righteous conception of society are digging their own grave: the ethnic differences that they tolerate and encourage will not lead to harmony, but shall set off a string of internal wars whose beginnings we are now witnessing.

A great civilisation can only be based on a concept of collective destiny and the global community of a single People: a hierarchical and organic community, as defined by Ferdinand Tönnies,[319] meaning an encompassing community that federates families, clans, and ethnic groups from top to bottom, under the authority of a central sovereignty that endows the ensemble with an identical direction and function, never legitimising harmful deviations, especially those which are bound to have biological consequences.

What we must do is invert the factors of the equation and envision **a hierarchical society of social heterogeneity, yet one which is**

characterised by an organic and ethnic homogeneity that is based on the proximity of closely related groups. In short, the right to be different is essentially a libertarian and anarchic doctrine, a doctrine that can trigger both widespread conflict and a softer form of despotism.

4. Renouncing ethnopluralism in favour of ethnocentrism

Ethnopluralism is a concept that is completely devoid of common sense. Everyone knows that, by definition, our planet is ethnopluralistic. There is no need to make a doctrine out of this: reality is there for us to behold. Ethnopluralism, which complements the 'right to difference', strives in fact to legitimise the coexistence of Europeans and non-indigenous communities on European soil, granting these alien populations a kind of settlement right as well as extraterritoriality. It embodies yet another misconception that is centred upon derealisation and demobilisation, a misconception that was unfortunately invented by a certain Rightist grouping and that we must mercilessly fight against.

I will not reiterate all the arguments that were detailed in a previous chapter. In order to survive, every great civilisation must instil the fundamental idea of its own superiority into the minds of its youths. The arguments presented by chamber intellectuals are more moral than historical, and rendered worthless when confronted with the following modest evidence: a civilisation which does not believe that the whole world revolves around it will either be invaded or marginalised.

Nevertheless, our destiny is hardly folkloric in nature. How does one even dare to compare the history and creation of our great European civilisation with that of primitive cultures, backward tribes, and minor cultures whose fate should matter little to us? Let us return to reality here. I suggest nurturing indifference rather than domination. Why should we care about the fate and survival of all these extra-European cultures? Have they shown

any concern for our own continuity? As a result of their guilt complex, Europeans never cease to praise foreign cultures and attempt to protect them. But who, apart from us, cares about European cultures? Our sickness has become so severe that we are more interested in alien cultures (although it is basically a genunely peripheral interest) than our own. We must therefore become resolutely selfish and ethnocentric.

Adopting the healthy attitude of young Arab, Chinese, and Indian people, European youths must realise that they have inherited one of the greatest human civilisations. Everyone fights for themselves, convinced that their team is the best.

5. Redefining the European tradition of freedom

Compared to Southern and Eastern civilisations, the European sphere has always emphasised the idea of freedom and individual creation. Totalitarian Communism, on the other hand, draws inspiration from the same sources of Oriental despotism as Islam. The greatness of Europe is due to its tradition of freedom, which allows the energies of its various civil societies to reach full potential.

However, the idea of freedom is only fruitful if it is disciplined and regulated, becoming fatal when exaggerated. The decadence of Europe stems from a degeneration that has stricken the very idea of individual freedom (particularly on the level of traditions and immigration). Freedom thus turns into a sort of license and, paradoxically, thought censorship against any dissenting opinion that dares assert the European identity gains in intensity. An absolute freedom of tradition combines with mental censorship: this is what we are experiencing today. Freedom must be balanced by effort and discipline, resulting in equilibristics. We are expected to figure out how to reconcile our freedom of thought with disciplined behaviour. Freedom of action, both in the case of our public

authorities and that of our civil society, must end the moment it jeopardises the fate of our People. *Aristoteles dixit*.[320]

6. Combating bourgeois individualism: a purge that begins within

It is not a question of advocating asceticism or mortification, but one of acknowledging the fact that the bourgeois way of life and mentality comprise an indifference towards everything that is collective, including the common destiny of one's people. Islam advocates this principle of communitarian solidarity, and rightfully so, while boasting about its ability to invade us because we have relinquished this value, and, as Europeans, are no longer concerned with anything but short-term individual materialism. Let us agree with the Muslims in this respect and, likewise, not forget our own people and our own extended community. For man, inner well-being does not lie in predation and individual calculation, nor in the hoarding of superfluous wealth, as Charles Champetier clearly stated in *Homo Consumans*,[321] but in the act of giving, the gratuitousness of saying 'yes to life' and the services offered. I would go even further: it is in the fight for one's own people that man finds, both ethologically and spiritually, his purpose and fulfilment in life, which, at the very least, applies to those who have not yet become completely enraptured and enslaved by the system.

7. Restricting altruism to one's own people

Initially, humanitarianism (the modern version of charity) was inspired by a righteous sentiment, defined as the opposite of bourgeois egoism: finding one's fulfilment in helping others. But in line with the constant failure of the European spirit, and under the influence of European Christianity, things have been pushed too far. We thus long to aid others before curing our own ailments. Celebrities mobilise in support of 'undocumented'

Africans, while humanitarian NGOs[322] advocate the right of interference and spend lavishly on foreign populations. This ethnomasochism has poisoned the minds of many, as confirmed by the songs of Claude Nougaro and Ferrat.[323] For my part, I have great respect for those young doctors, nuns, and others who, in the most selfless manner, risk their lives and sacrifice their own comfort to go and help foreign populations in distress. They have, however, missed their mark. Their altruism honours them, but what have they ever done to help the millions of Europeans who are either in difficulty or homeless, the families burdened by unemployment, and the countless victims that face suburban insecurity and racism? The media makes the same mistake.

As regards being dedicated to a cause, an endeavour that gives meaning to life, it is better to devote yourself to the plight of your own people. Others can fend for themselves. After all, they are adults, as they constantly like to remind us. Let them prove it, then.

In short, the altruistic energy of our European youths (or some of them, at least) needs to be refocused on the defence of our own people. These concepts seem clearer and more specific than vague notions of a ‘right to difference’, ‘ethnopluralism’, or ‘humanitarian intervention’.

8. Intelligence versus intellectualism

Reasoners are not to be trusted. They are the masters of misconception. They adorn their speech with quotes, dress it up in references, develop their own jargon, and wrap their nonsense in chiselled sophistry. To think correctly and radically is to go straight to the point, straight towards what is real. One thus states things as they truly are. As affirmed by Boileau,[324] ‘What is well-conceived is expressed clearly, the right words springing to mind with the greatest ease’.

The cult of abstract ideas is lethal because it demobilises. **Intellectualism is actually the very opposite of intelligence** and lucidity. Complicated ideas are generally false, while simple ideas, though not always endowed with the glitter of gold, are more likely to be correct.

Intellectualism does not seek to be truthful, but to come across as pompous. When it originates from the political Right, it is even worse, because it embellishes itself with garments of doubt and irony. All these humanitarian, ethnopluralistic, and universalistic arguments (the 'global village' of pan-communication, understood as the 'new brain of humanity'), all the prophecies of bourgeois gurus ever so ignorant of our social reality, all these fancy ideas fascinate the elite among our youths and prevent them from clearly perceiving the blinding evidence that points to the endangerment of the European anthropological substrate, a substrate that is the foundation of every aspect of Europe, including politics, strategy, the economy, and so on. The symptom of intellectualism is that one never addresses the core issue, namely the colonisation of our continent. The latter is considered primal, vulgar, and trivial. One thus prefers to discuss various topics of secondary importance, in other words chic ones, and philosophise on the most frivolous issues.

The only words uttered by those in charge of the system are tolerance, fluidity, communication, and openness. As for intellectuals, they are content to parrot trendy ideas, which are however entirely unfashionable as a result of their being obsolete. Western intellectuals lack the capacity to think, discern, and analyse. They spend their lives in libraries and in front of their screens. What they are most concerned about is their notoriety and media career, just like TV starlets. Only one in a hundred will ever become renowned, yet all of them make sure that they court the system's views in the hope of gaining recognition or achieving glory. And generally speaking,

those who claim to be ‘politically incorrect’ and criticise the notion of a single line of thought are the very first to practice it through a perverted travesty that even Baudrillard[325] never dared analyse. The intellectuals proclaiming themselves to be at odds with it all and feigning rebelliousness will make it a point to criticise ultra-liberalism or Americanisation, but are always careful to steer clear of the topic of Europe’s colonisation. They misuse ideas that are otherwise solid, masking the fact that they are collaborators with a semblance of resistance.

Intellectualism is guilty of having demobilised a large number of our militant youths, especially in France, Italy, Belgium, and Germany. It has done so by distracting young people from identifying our primary enemy and diverting its attention away from all that is obvious through mental mirror games of falsehood.

Whether Rightists or Leftists, Western intellectuals are pervaded by the bourgeois mentality, meaning by a shallowness that remains concealed behind a veil of pretentious scholarly knowledgeability. Never laughing, they always sneer instead. They squeal, but never speak, and prefer scribbling to writing. They dazzle, yet fail to convince and criticise without condemning. They ornament, but do not create. Intellectuals may well be the masters of speech, yet they lack an understanding of their own words. They believe themselves to be mentors, although they are nothing more than merchants of deceit. They long to awaken the masses while actually misleading their audience. There is a kind of imbecility that typifies today’s intellectuals. It is thus truly easy to recognise those stricken with the highest degree of stupidity: all the ones who, imitating Bernard-Henri Lévy,[326] describe themselves as ‘philosophers’.

9. Courage

Among the most lucid and most courageous individuals, some voices are indeed heard denouncing the deadly threat of Europe's colonisation. They are, however, very few.

Everyone keeps beating around the bush. Cowardice peaks when one is faced with what has been forbidden and tabooed by the system. Even within the political Left, many are aware of the danger, but talking about it is simply out of the question. As for Right-oriented politicians, they resort to such confounding arguments as, 'We must not yield to provocation, as that's the kind of slip-up the system expects. So let's not speak a word about it!' Consequently, everyone just gives in to the system's logic, changes the topic, and then expands on inessential and foolish ideas. Comfort takes priority over courage, for cowardice is always glazed in seemingly legitimate yet specious arguments.

Within the political Right, one hears a great deal of criticism regarding immigration, but this critique is often accompanied by prejudice and excuses: 'It is not the immigrants themselves we are fighting against, you see, but immigration. There's a difference!'; or, 'If they manage to integrate and become well-behaved Frenchmen, everything will work out fine!' (the discourse of the sovereignists). Here are a few other examples: 'Come on now, we all know that it is the US that represents a threat, not Islam'; and 'We must, above all, keep our reactions moderate! Let us not attract attention to ourselves, shall we? I suggest talking about something else. Please, it's too dangerous, someone might call the police!'. You fools, you have already been noticed, identified, and classified.

The political parties that have gone further than anyone else in denouncing the danger have been demonised by the media, and what is most extraordinary is that this endeavour has been crowned with success. Due to a mixture of cowardice and conformity, the electorate, even when

confronted with the evidence, has not massively rallied in support of those who have sounded the alarm.

In actual fact, it is this lack of courage that accounts for the electorate's reluctance, even if their reticence is adorned with sophisticated arguments that no one, not even those who preach such nonsense, could ever take seriously. Vilfredo Pareto has clearly demonstrated that feelings, interests, and fears often lie behind all ideas and behaviour that claim to be rational.

I do understand how Trotskyists and Left-oriented, pro-immigration prelates can be prone to supporting the colonisation of Europe. It is part of their mentality's pure logic. I myself consider Muslim conquerors, in other terms the young Maghrebians driven by hatred and a sentiment of revenge, to be worthy of respect and interest. They are simply playing their game, as they would in poker.

What is unbearable to me, by contrast, is the attitude of all those Europeans who are well aware of our situation and yet choose to remain silent. Recently, an Iraqi friend told me, 'You're being invaded without any kind of response. You squander all your energy on denying the invasion rather than fighting it.'

The Threat of Demobilisation at the Hands of the Current New Right and Its Theorists

There are many who say, especially in the milieu of a certain anti-liberal and Right-oriented party (a party whose economic inclinations contradict its political standpoints), that 'we must not attack non-natives and immigrants, but target the phenomenon of migration itself, and especially its causes and real roots, meaning our own ideological and moral decay, which stems from our individualism, materialism, and the negligence of our own community, solidarity, and ancestral origin. This is the ultimate source of our decline

and of the mass immigration to which we are being subjected.' This viewpoint is both very realistic and insufficient, as **it leads to inaction**.

It is certainly the case that Europeans are responsible for their own decadence and cowardice. This evil is within us. Europe's tragic and promethean civilisation has spawned the West, and its spawn has now turned against it.

One thing is to cure ourselves of our inner evil (having dominated, we now allow others to conquer us on our own soil as a result of our endogenous decay), another to actually extinguish the blaze with urgency.

Within the space of three generations, we have plummeted from a colonial status to the state of being colonised. That's where the real emergency lies. It is this problem that we must first deal with by applying a logic of rupture and conflict before pondering the moral reconquest of Europeans, a reconquest that is bound to take a long time.

* * *

I have already had the opportunity to warn our people against the rhetoric used by some theorists of the current New Right who have had a highly demobilising effect when faced with immigration and Islam, whether in France, Belgium, Italy, Spain, or Germany. I did share their positions fifteen years ago, but have since reconsidered my views completely under the weight of all the evidence, at a time when others still persist in error and sometimes even accentuate, without a trace of common sense, the ideology of tolerance and utterly unrealistic optimism.

I have criticised the opinions expressed by my friends (Benoist and Champetier) on the topic of communitarianism. Here are further emblematic examples of the positions advocated by the theorists of the current European New Right, who, due to sophistry rather than snobbery, have come to defend attitudes that are objectively anti-European, and which

could be regarded as unmitigated social-democratic dogma. Needless to say, the New Right's traditional electorate is entirely confused by these irresponsible positions, as are many others.

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In an interview with *Eléments* magazine (number 87), one of the leaders of the Spanish New Right, José Javier Esparza, a man who acts as the director of the Madrid-based *Hesperides* periodical, bluntly advocated adopting collaborationist positions. Refusing to admit that his country is following in France's footsteps and being subjected to the massive return of the Muslim Moors via Morocco, he calmly said:

> It is with sympathy that we view the migration of those peoples who long to affirm their identity [he was referring to the Arabs, who I'm sure are very grateful to him, but what does Mr Esparza think of other peoples, including us Europeans, who are losing their identity in the face of these new colonisers...?]. Our position is clear: Islam is not Europe's enemy [of course not, Muslims are our friends. Just think of all that Islam has done on its own soil to promote European culture. There's your proof!]. We are neighbours: we share the Mediterranean, have a common history, and are driven by a desire to evade the devastating machinery of this new world order.

How does being neighbours make people allies? The very opposite is actually true. As for that so-called 'common history', this Spaniard should know how warlike it has always been. On the other hand, Muslim Arabs are more than happy to participate in the above-mentioned new world order, along with the Americans! Has Mr Esparza never heard of the oil issue? He obviously knows that Muslim powers are the first to demand generalised free trade and the opening of Europe to all their products, and so on.

Soon enough, humanitarian and Balladur-inspired[327] diplomatic language surfaced in his answers: 'It is necessary for us all to open up the channels of dialogue and understanding'. Later, things even took on a lyrical aspect: 'Our respective gods, though different, can indeed stand

together against the world of the Titans'. Naturally, the adepts of Allah's totalitarianism will certainly be delighted to support pagans and Catholics in their struggle against Wall Street. And then came this final gem: 'In this respect, the *pacto olimpico* with Islam does not merely concern Spain for geopolitical reasons: it is also the very mission of all those who desire a free and sovereign Europe'. Of course it is! Now that I've seen the light, I'm surprised this did not hit me before: in order to deliver ourselves from our subjugation to the United States and claim our sovereignty, it is our Islamic liberators that we must turn to...and resort to an 'Olympic pact' with them.

The positions defended by the leader of the Spanish New Right are the epitome of bad faith. So beware of romanticism: it can sometimes reduce one's intellect to the level of childishness.

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An even more mind-boggling and unrealistic text was penned by Michel Marmin (*Eléments*, number 88), a text where he equates the welcoming of immigrants and illegal aliens with the good old European duty of granting asylum and offering hospitality! Let us now marvel at this masterpiece of immigrationist heroism, entitled 'The Nation Rewards the Denouncer', in which the Debré law[328] on the accommodation of foreigners is castigated:

> When confronted with this type of legislation, every Right-oriented individual could, for example, ask himself: would such a law have been conceivable in a society such as the one that was portrayed by Homer? What would have been the attitude of Don Quixote? What reaction could we have expected from Péguy or Bernanos? [...] In traditional societies, the duty of granting asylum and offering hospitality was sacred. [...] It was perfectly acceptable for the host to question his guest about 'his name and his race', without ever forcing the latter to answer.

The rest of the text, a chaotic combination of Iliadic values, chivalry, and muddled litanies about our 'traditions', spews forth an equally confused

series of ideas. Based on values that he longs to ascribe to the political Right, Marmin comes to the same conclusions as the Trotskyists, Bishop Gaillot, Professor Schwartzenberg, and those filmmakers who have all signed human right petitions in favour of the 'undocumented'. Marmin has thus twisted the European values which he claims to defend. He confuses — and sincerely so, which is even more confounding — the temporary accommodation of hosts in need (usually members of kindred races) during the period of Antiquity and the Middle Ages with the massive arrival of alien settlers. What Disneyland planet do these people live on?

* * *

In an article about René Guénon (*Eléments*, number 88), another talented theorist close to the New Right, Arnaud Guyot-Jeannin, equally distorts 'traditional' European values in order to advocate a pro-Muslim, and therefore implicitly pro-immigration, stance. As might be expected, he glorifies Guénon, a man who converted to Islam, as well as Gabriel Matzneff,[329] an arabophile, aesthete, and 'libertine' who keeps himself 'open to the world's diversity and to the splendour of the Orient', and whose main concern is to 'help the Arab world', all in the name of some rather vague spiritualist principles. Helping the European world is a different issue. The author, who adheres to the more or less delirious theories of certain Gnostic authors (Parvulesco,[330] Thibon,[331] Simone Weil),[332] admits that Guénon (later known as Abdel Wahed Yahia) is 'devoid of any sort of proselytism'. In short, he's a 'Muslim-pagan', a mixture of chalk and cheese.

Nothing is more dangerous than such false, superficial, and poorly assimilated spirituality, this feeling of being self-taught, which neglects common sense and lacks any knowledge of religions. The practical result is

a sympathy or indifference towards the colonisation and acculturation of Europe. We must put an end to this false spiritualism and biased 'Tradition', both of which serve as a pretext to spark the practical depoliticisation and demobilisation of some youths. In the *Iliad*, the gods wage war, sword in hand. Evolianism and Guénonism have indeed had a misinterpreted and hallucinatory impact which some, thanks to their knowledge, have managed to elude well, including for example Christopher Gérard,[333] the director of the remarkable *Antaios* magazine.

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Jürgen Hatzenbichler,[334] an Austrian theoretician who belongs to the European New Right and who also happens to work as an editor at *Zur Zeit* magazine, was interviewed by the same quarterly (number 91). As expected by the interviewer, Hatzenbichler distanced himself from the 'nationalist and xenophobic reaction in the face of the challenges of immigration', adding that 'populism is, above all, a matter of opportunism'. Defending one's people is dishonest, messy, and vulgar, it seems. Continuing to display bourgeois intellectualism, and despite his opposition to 'political correctness', the Austrian stated, 'I belong to a very open corporation with conservative and national-liberal tendencies'. However, he does not drift into making any remarks in favour of tolerating immigration, saying nothing about this at all. Could it be that Austria is not afflicted by this issue?

* * *

In addition, two leaders of the German New Right movement, Dieter Stein[335] and Hans von Sothen[336] (who call themselves Christians), have also put forward some questionable analyses (in the above-mentioned

quarterly, number 86). They run the Berlin daily called *Junge Freiheit*, which has had great success in Germany, and whose very relevant strategy towards the general public clearly prohibits any and all provocation. Both theorists rightly suggest that democracy stands in contrast to a ready-to-think attitude, advocating for the necessity of defending the great German cultural heritage, which is now threatened by frenzied Americanisation, as well as the imperative of European solidarity, the necessary revival of this Central European nation, and so on. However, all of this reeks of excessive intellectualism and prevarication. Where is the struggle in their discourse?

The biologically central question of the demographic decline of the German and European people, although absolutely catastrophic, is never addressed in this ideological profession of faith! Nor is it covered in the recently published French *Manifesto for a European Renaissance*,[337] a noticeable blunder pervaded by abstrusity and jargonisation. The two Germans make no mention whatsoever of the French-inspired and disastrous 'right of soil' law that threatens the German people. They do not even allude to the massive Turkish presence in their country. What is the point of anyone declaring themselves 'democratic and people-oriented' if they do not devote any effort to solving the central issues that trouble the German people and limit themselves to extolling Carl Schmitt, Jünger,[338] and the Conservative Revolution,[339] focusing on topics that are rather secondary in these tempestuous times? Never, ever is the **central issue** dealt with. It is all a sign of the times. One does not speak of rope in the house of a hangman, right?

Having expressed this criticism, one could still suppose that this thunderous silence is due to the country's ideological atmosphere. It's nonetheless a pity. One is really under the impression that bourgeois moderation has emasculated all these opinion warriors.

Of course, if I do indeed protest against the excesses of the French and European New Right, to which I once belonged, it does not imply that I am not in complete agreement with our common geopolitical analyses and the conception of a sovereign Europe transcending the dividing factors of micro-nationalism, as I am well aware of the convergence of our positions in the struggle against the undivided reign of commodity and the struggle to resist US control more effectively. I am not insinuating that I am unable to acknowledge the undeniable talent and obvious insight displayed by the authors that I have criticised so harshly above, but still...

On the subject of immigration and Islam, the New Right has strayed very, very far from a truly vital issue. Unknowingly, it squanders its irreplaceable capital, and discourages our youths or directs them away from the only path that matters, instead of awakening them and inspiring them to ponder the Resistance against our real enemy. Unconsciously, their attitude is one of sabotage.

* * *

It should be stressed, once again, that any alliance with the Muslim-Arab world could only be achieved if **each one of us remains in their homeland and a state of armed peace prevails**. Correcting the erroneous positions of the French and European New Right, here is what one should say: we can only enter into a pact with the great Muslim civilisation if:

1. there is an absence of ethnic interpenetration.
2. Islam is kept out of Europe.
3. Muslims states abandon their policy of underground collaboration and alliance with the United States against Europe.

4. the right to complete and undivided domination is bestowed upon native European peoples on the land that spreads from the south of Portugal to the Bering Strait, including the North Caucasus and the entire Siberian area. The rest is just empty talk.

Final Thoughts

if Europe does indeed succumb and our civilisation is engulfed by the waters of ethnic chaos, overrun by the religion of the desert and subjugated by the foolish and often criminal order of the American World Company, our colonisers will have no reason to rejoice. They will have colonised Europe and decerebrated its peoples, but they will not leave their mark on history. They will not succeed in founding a lasting civilisation, because they do not have the necessary historical talent. They will only leave fields of ruin and desolation in their wake. They will have sawn off the very branch that has supported their weight. *Sic transit gloria mundi*.[340]

There are some things that must be said for our future generations' sake and for our posterity to **know that at least some of us were indeed aware,** and that our generation was not entirely comprised of cowards and fools.

Every people must face their destiny alone. A nation that finds itself deprived of its gods as a result of banishing them will no longer have the strength to resist. When its members no longer have the courage to shed the blood of their enemies, their own blood will cease to flow in their veins.

We come from a superior civilisation and must state this fact openly against the claims of both censors and intellectuals.

We must fight, fight, and fight again — at first against ourselves — without ever faltering. This is the lesson to be learned from Pierre Corneille's *El Cid*. We must banish despair in order to confront it and ultimately defeat it. The horizons are black, but as Hölderlin once said, it is

in the dead of night and the midnight of the world that one can be sure the Sun will rise and a new day shall dawn.[341] The key is to keep our souls serene and tap deep into our individual and popular psyche to access the vast deposits of resistance and reconquest.

Islam is characterised by long-term thinking. Its aim is to crush secularism and tolerate none but the religions of the Book, namely the Jewish and the Christian faiths, while subjugating them, oppressing their followers, and submitting them completely to its will.

It is the bourgeois spirit that must be abolished, as it debilitates and emasculates European men, preventing them from defending their wives and children. One the one hand, it preaches tolerance, commiseration, and pity towards Others (i.e., those who are not like us), generating indifference to one's own clan and kin on the other. It is this bourgeois mentality and logic, this plague, which must be fought in accordance with the Nietzschean principle of *Umwertung*, meaning the 'reversal of all values'. Our inner poison is none other than bourgeois **individualism and materialism**, this mixture of abstract xenophilia and unacknowledged xenophobic anxiety.

The members of the French bourgeoisie always sign petitions to accommodate an ever-increasing number of 'undocumented' and unpunished illegal immigrants, especially when attempting to come across as modern and trendy. Yet they refuse to enrol their children in public schools with a high density of immigrants. The bourgeois could not care less about the very people which they belong to, since their main concern is their own personal enrichment and security. The twentieth century has actually been one when the bourgeoisie lost all sense of familial community. Its members do not stand for anything: their views are mere social posters, which vary depending on the latest fashion and their personal interests.

In this sense, the bourgeois remain indifferent to the current colonisation process as well as to the disfigurement of both European civilisation and its *germen*, because the situation does not affect them (yet). The bourgeoisie will only collapse when ethnic disorders affect it directly and specifically. In this sense, the bourgeoisie is a truly soft, easily malleable, and pusillanimous mass that yields to any force that impacts it, and which always sides with whoever is in power. Active minorities, stemming from our own people, could indeed force it to change alliances in the event of a crisis. Economic impoverishment or an outbreak of civil war would both suffice to unsettle the bourgeois spirit.

The doctors of the Muhammadan faith and the Muslim elites have every right to regard Europeans as highly naïve and incapable of detecting their deception. Yet they are still mistaken. They should not forget the events of the Spanish *Reconquista*, nor Charles Martel's historic success in halting their advance. Confronted with Allah's sabre, the Crusaders' cruciform swords remain in their sheaths. Christ's Cross is being brought down while churches are surrendered and turned into mosques. Even in the city of Rome, a symbol in its own right, there are plans to construct an immense one. Someday, though, the thunderbolts of Zeus and the hammer of Thor may well descend upon them all.

311 *The Camp of the Saints* (New York: Scribner, 1975) is a famous novel about masses of immigrants suddenly coming to Europe from the Third World and completely overwhelming it.—Ed.

312 Heinrich Jordi von Lohausen (1907–2002) was an Austrian who had served as an officer in the Wehrmacht. After the war he became a writer on geopolitical topics with a German nationalist orientation.—Ed.

313 *Eléments*, no. 88, April 1997.

314 *El Cid*, written in the twelfth century, is an epic poem about the eponymous Spanish military leader who fought the Reconquista against the Muslims.—Ed.

315 Faye discusses this at length in *Archeofuturism*.—Ed.

316 Pierre-André Taguieff (b. 1946) is a French sociologist whose work has particularly focused on the issue of racism. Some of his writings on the New Right have appeared in the American journal *Telos*.—Ed.

317 PACS is a type of civil union in France which is available to same-sex couples as well as traditional couples, although it gives fewer rights than does marriage.—Ed.

318 Michel Maffesoli (b. 1944) is a French sociologist.—Ed.

319 Ferdinand Tönnies (1855–1936) was a German sociologist who developed the concept of *Gemeinschaft*, or community, which refers to communities in which the members are brought together by social bonds and a single goal, as opposed to *Gesellschaft*, or society, which refers to societies where the people are brought together out of the pursuit of each individual's goals.—Ed.

320 Latin: 'so says Aristotle'.—Ed.

321 *Homo Consumans: Archéologie du don et de la Dépense* (Arpajon, France: Editions du Labyrinthe, 1994).

322 Non-Government Organisations.—Ed.

323 Jean Ferrat (1930–2010) was a French singer-songwriter and poet.—Ed.

324 Nicolas Boileau-Despréaux (1636–1711) was a French poet and literary critic who greatly influenced French writing style.—Ed.

325 Jean Baudrillard (1929–2007) was a French philosopher and cultural theorist who is regarded as one of the most important postmodernist thinkers.—Ed.

326 Bernard-Henri Lévy (b. 1948) is a popular French public intellectual and media figure who frequently writes on issues pertaining to anti-Semitism.—Ed.

327 Édouard Balladur (b. 1929) is a former Prime Minister of France who himself is of immigrant (Armenian) origin. He has belonged to parties of a centre-Right orientation.—Ed.

328 The Debré law, which was put forward by then-Interior Minister Jean-Louis Debré, was passed in 1998, and attempted to toughen policies toward illegal immigration.—Ed.

329 Gabriel Matzneff (b. 1936) aroused controversy in 1990 by expressing his sexual interest in boys and girls under the age of 16, and wrote about a sexual tourism trip which he had taken to the Philippines to indulge his tastes. The ensuing public outrage caused him to withdraw from public life, although he continues to write.—Ed.

330 Jean Parvulesco (1929–2010) was a Romanian writer who fled to France following the Communist takeover. He was a traditionalist and esotericist, He was close to Alain de Benoist's GRECE, and in his geopolitical writings he called for an axis between Paris, Berlin, and Moscow to be formed to counter Anglo-Saxon hegemony.—Ed.

331 Gustave Thibon (1903–2001) was a French philosopher who converted to Catholicism.—Ed.

332 Simone Weil (1909–1943) was a French philosopher who began as a Leftist activist but was later drawn towards Christian mysticism.—Ed.

333 Christopher Gérard (b. 1962) is a Belgian author and editor, and an advocate for the revival of paganism. In 1992 he revived the *Antaios* journal, which had originally been published by Mircea

Eliade and Ernst Jünger, and edited it until it ceased publication in 2001.—Ed.

334 Jürgen Hatzenbichler (b. 1968) originally worked for *Junge Freiheit* and was also close to the New Right during the 1990s, but by the mid-2000s he had left the movement.—Ed.

335 Dieter Stein (b. 1967) was the founder and remains the Editor-in-Chief of *Junge Freiheit*, although in recent years he has said that his views are more liberal-conservative than New Right. —Ed.

336 Hans von Sothen has been the director of the Right-wing publishing house Leopold Stocker Verlag since 2005.—Ed.

337 Alain de Benoist & Charles Champetier, *Manifesto for a European Renaissance* (London: Arktos, 2012).

338 Ernst Jünger (1895–1998), a veteran of both World Wars, was one of the most important German writers of the twentieth century and one of the preeminent Conservative Revolutionary thinkers of the Weimar era.—Ed.

339 The Conservative Revolution is a term first coined by Hugo von Hoffmansthal, which has come to designate a loose confederation of anti-liberal German thinkers who wrote during the Weimar Republic. There was a great diversity of views within the ranks of the Conservative Revolutionaries, but in general they opposed both democratic capitalism and Communism in favor of a synthesis of the German (and especially Prussian) aristocratic traditions with socialism.—Ed.

340 Latin: ‘Thus passes the glory of the world’.—Ed.

341 Faye is most likely referring to Hölderlin’s poem ‘Bread and Wine’. The night is used to symbolically represent our age, when the ancient gods of Greece and Christ have left the world and it is only the poets who attempt to keep their memory alive until their return.—Ed.

Appendices

Islam and the Violation of International Law — A Playful Trick

Let us have a bit of fun now. Imagine that we were to enforce the exact same laws upon Islam in Europe as those that apply to Catholicism, Orthodox Christianity, and Judaism in more than half of all Muslim countries worldwide, in accordance with the rule of reciprocity. This would result in **the complete eradication of Islam in Europe, without any exceptions of tolerance**. What follows is a transposition of what Muslims inflict on other religions in the 'Land of Islam', but implemented upon Islam itself.

1. The prohibition of any kind of public Muhammadan worship.
2. The closure of most mosques and an absolute prohibition on further construction. Public funds would no longer be spent on the maintenance of any existing mosques. Muslim countries would be banned from subsidising the maintenance of mosques in Europe and, as a worse alternative, the construction of new places of worship.
3. The dissolution of all Islamic associations and the prohibition of all public gatherings involving only Muslims.
4. The severe penalisation of any Muslim proselytism.
5. The revocation of all special, legal privileges with regard to the slaughter held during the *Eid al-Adha.* The abolition of all privileges

associated with Ramadan and of all food exemptions granted to Muslims in public and school canteens.

6. A ban on the practise of Ramadan in the case of minors.

7. The prohibition of all Qur'anic schools, and the forbiddance of all Muslim religious symbols in public places. In this respect, women would be banned from wearing a veil, especially at school.

8. Aggravated punishment in all instances of polygamy.

9. The immediate termination of public service employment for anyone involved in Muslim proselytism.

10. Steep taxation in the case of every commercial enterprise that is found to be somehow linked to Islam.

11. The immediate deportation of all Qur'anic judges, or a ban on their religious practice.

12. A tolerance towards the presence of imams in mosques, but only insofar as their activities are motivated by public charity (similarly to the Catholic clerics residing in Algeria), and not by religious proselytism.

13. A tolerance towards the private practice of Islam conducted among one's family and behind closed doors (except for Ramadan in the case of minors), provided that the Muslims pay a special tax. Their tax duty may be lifted should they renounce their religion.

14. The prohibition of any concubinary union, sexual relationship, or marriage between a non-Muslim woman and a Muslim man.

15. A ban on the physical presence of any Muslim in a non-Muslim place of worship.

I could go on, as the list is very long indeed. What does this parable actually tell us, then? The answer is simple: it is obvious that these extremely harsh and discriminatory measures would shock the current public opinion and be considered tyrannical, fascist, or worse. The truth is, however, that such rules are enforced against non-Muslims in more than a dozen Muslim countries.

If these anti-Islamic measures were applied in Europe, the United Nations would protest unanimously. We would then be ostracised by the rest of mankind, while no one, whether the UN, Amnesty International, or even the Catholic Church, ever says a word whenever Muslim countries discriminate against non-Muslims. All members of the Catholic Church are actually banned from entering those countries. Salman Rushdie and Taslima Nasrin[342] have been threatened and persecuted for denouncing this barbaric religion, yet no intellectual has been able to draw a proper conclusion from this.

These safety measures against Islam would clearly contravene the UN Charter as well as the Universal Declaration of Human Rights. However, they are an exact replica of what Islam practices with regard to marriages, for example, in full view of the international community. The legal provisions implemented by Islam prohibit any union, whether concubinary or marital, between a Muslim woman and a non-Muslim man (in Iran, a German national has for instance received a prison sentence for having an Iranian mistress), and are thus similar to the Nuremberg laws of National Socialism. But I am merely making an observation, not criticising Islam!

What I am actually trying to put across is that **Islam and Muslim countries violate religious liberty and international law and do so with impunity**. And nobody ever protests. These countries, whose leaders have all signed the UN Charter, do not apply the latter on this crucial level. None

of them are ever reprimanded or punished. The vindictive and absolutist aspect of Islam has imposed itself upon the international community, a community that does have the means to eradicate its lawlessness. **The Sharia itself is legally incompatible with the UN Charter,** but hypocritically, nobody utters a word of dissent.

So why is it that nobody ever objects? In absolute agreement with Alexandre Del Valle, author of *Islamism and the United States: An Alliance against Europe*, I believe that it is because the United States is pressing for nothing to be done that could 'offend' Muslim countries and thus force Islam into a reciprocity of tolerance. Indeed, the US controls and exploits the oil resources of the entire Arabian peninsula, as well as those of Algeria. This is **the Arab-American oil pact,** a key facet of international relations that no one ever mentions and that accounts for this leniency towards Islam. And it is obviously Europe that pays the price for all this. One thus wonders whether there isn't a secret kinship between profound American puritanism and the congruent bigotry of Islam.

The Promethean and Faustian Solution

Allow me to give an incredibly utopian impression and rival those who, at the beginning of the twentieth century, predicted that, in order to run factories, one would no longer require heavy steam engines, but simple sockets embedded in the walls, and those who believed that anything heavier than air could take to flight, that carbon paper was going to be replaced by photocopiers, that Communism could be dissolved into liberalism, and that, one day, Islam could perhaps become the dominant religion in France.

The central feature of history is that it is much more surreal than science fiction itself. When travelling down the river of history, **the unthinkable is indeed possible.** Let me explain. The historians of the future, say a

thousand years from now, will perhaps be convinced that the most important event of both the twentieth century and the early twenty-first was the **metamorphosis** — a word whose strength surpasses that of 'revolution'[343] — **of human civilisations as a result of the combination of biological engineering and computing** and not the First World War, the Second World War, or the advent and fall of Communism, nor even aviation and the motor car.

Technoscience is a historical factor of critical importance. It shuffles all the cards, even those which relate to geopolitics and the innate genetic ability of peoples. It interferes with spirituality and transforms the database of religion and philosophy.

Without going into detail, what we already know today is that by 2020, the power of computers will have increased a hundredfold, maybe even more; connections are being established between genetic engineering and computer science; and that our ability to modify genomes (those of humans, animals, and plants) has been following a geometric progression.

No, we will not travel to the stars or colonise other planets and solar systems (what good would that do us anyway?), but achieve much more or much worse: we will alter ourselves from the inside. In other words, this will mean **the end of humanism**. In bioinformatics, anything may become a reality, from the creation of chimeras (hybrid animal-men) to the engineering of bionic men (computer-operated humans), not to forget other breakthroughs such as positive eugenics (the development of specialised, hyper-intelligent, and hyper-resistant humans, who will act as hyper-warriors, have a very long lifespan, etc.), cloning, the creation of medical hybrids to supply organs or emergency genes, incubator births without any necessity for pregnancy, and the possibility of programming foetuses (human breeding farms), the construction of biochip-driven biological

computers, and androids endowed with meta-intelligence and meta-sensitivity, and much more.

* * *

In view of all this, the very concept of ‘race’ may end up exploding or imploding, depending on the decisions of the operators themselves. By the way, what race does the X-27 biotronic robot, which will be marketed by the Typhoone company in 2037,[344] actually belong to? Is it supposed to be White, Black, or Asian? No, it is simply an X-27. Will it be a ‘man’? Certainly not. What is it and who is it, then? We simply do not know. What we can be sure of is that, as predicted by Michel Foucault, humanity will experience a downfall, and the very notion of ‘man’ will become a matter of perspective. This disaster, in comparison to which the Neolithic Demographic Transition[345] and the Industrial Revolution were mere barn dances and the French Revolution a non-event, shall devour us like a maelstrom.

For the first time in human history, no discourse, whether philosophical, metaphysical, or epistemological, will succeed in offering an explanation which could clarify or define the event in question.

Faced with this challenge, a challenge that impacts the fundamental order of life and that was once predicted in the Greek myth of Prometheus, as well as by Goethe in his Faustian allegory, all philosophies and metaphysical conceptions collapse. Man is undergoing self-modification and altering nature itself, dethroning God the Creator and establishing himself as the master and ruler of the universe. In *Die Frage über die Technik*,[346] Martin Heidegger also predicted that Technoscience would trigger a truly worldwide ‘probing’ phenomenon and stated that man, especially the Greco-European civilisation that generated this

Technoscience, could be labelled *deinotatos*, a pre-Socratic notion meaning ‘the most dangerous that there is’. The Medieval Jewish allegory of the Golem, the doll that comes to life before going mad, comprises an equally remarkable prescience of what is happening to us. This allegory aims to warn man ‘not to seek to imitate God’ by displacing him as the creator of living matter.

Indeed, the Jewish, Christian, and Muslim theologies all assume that the world is the result of an act of ‘creation’ and, unlike pantheism, differentiate between the sacred and the profane. Man, whose earthly activity and work appertain to the unhallowed, can under no circumstances undertake to replace the divine creative act or alter nature, meaning God’s work. For Judeo-Christianity, man may well dominate creation and use it as a tenant, but certainly not recreate — as shall be the case through genetic engineering — another nature, a meta-nature moulded from the initial form. Within the Judeo-Christian conception, genetic manipulation is simply understood as a return to and a graver repetition of Adam’s original sin in which man appropriates divine knowledge so as to compete with God Himself, and thereby deny His very existence. One thus initiates, through the worst possible sin (that of pride), a real hostile takeover of God’s creation.

The predictable surge of biotechnology, which no ‘ethics committee’ could ever stop on a worldwide scale, leads to a philosophical paradox where, through his own technoscientific power, man ends up abolishing himself and bringing humanism to a close, as the latter self-destructs in a culmination of both Greek humanism and that of the Renaissance. This is the ‘dialectical reversal’ that Hegel and Marx actually touched upon. Would it avail us anything if we opposed it?

Future biotechnology, paired with a hundredfold increase of our computing power, is also bound to pulverise all our ethical values. Being a product of theocentrism, the anthropocentrism of the monotheistic world vision will have no reason to subsist. As understood by Baudrillard, the progress of genetics and computer science will devastate both naturalism and the very notion of nature, since a **virtual nature** (IT) and a **meta-nature** (biology) will undoubtedly spring up alongside the current one, merging with it on occasion.

Our whole perception of reality is but a legacy of Christianity and Aristotelianism, and will thus be shaken to its foundations. The 'puppets' of Plato's cave[347] (*ta aggalmata*) will no longer be mere illusions or daydreams (*phantasmoï*), but will claim their own presence in the realm of existence and para-reality.

On the other hand, this advent and surge of bioinformatics suits the worldviews of the most primitive pagans, as I have attempted to demonstrate in *Archeofuturism*. In this context, man is *already* considered divine. God is both everywhere and nowhere. Only the cosmos exists and everything is sacred. At no point has the cosmos been created by a Supreme Being. Instead, it is uncreated and embodies the latter. In the absence of a profane domain, neither desecrators nor desecration can exist. In shamanism, man worships animals and is transformed, through the use of magic, into a wolf, an owl, a snake, and various mythical animals. Similarly, humans do not differ from the rest of the animal kingdom in this context, unlike the stipulations of Augustinianism and Judeo-Christianity.

In other words, future biology heralds **the return of magic**. The magical manipulation of the living and the ensuing transmorphosis were not seen as an aberration by the ancient shamanistic pagans of Africa, Tibet, India, or the Celtic countries. Bioinformatics is synonymous with the reintroduction

of magical sensitiveness and collides head-on with the naturalistic, humanistic, theo-anthropocentric, and rational view of the world.

What an incredible paradox this is: it is the technoscientific consequence of anti-magical Greek rationalism which, twenty-five centuries later, shall restore a magical worldview. A dialectical reversal, once again...

* * *

In Germany, the land of all conceivable ideological taboos, the philosopher Peter Sloterdijk[348] caused a scandal when, following a conference on biotechnology held in Elmau, he defined himself as a 'posthumanist'. In an effort to criticise his stance, *Der Spiegel* published the following front-page headline: 'Superman, A Genetic Project', adorned with statues created by Breker, a sculptor of the Third Reich. Sloterdijk, who lacks the courage to follow through on his thoughts, is actually convinced that humanism has failed to domesticate the human race and to construct a gratifying type of modernity. Biotechnology, among others, could therefore 'guide us towards reforming the qualities of our species'. He does not hesitate to mention 'an anthropological technology, including the explicit planning of human characteristics'. Echoing the eugenic views of Rostand and Carrel[349] (who only theorised things, since genomic technologies did not exist at that time), Sloterdijk wonders 'whether the entire human race will not move on from its fatalistic attitude towards childbirth to designed births and prenatal selection'. Personally, I doubt this will be the case with all of humanity, but why not a part of it? In Sloterdijk's opinion, biotechnology will provide us with 'new possibilities for both optimisation and selection among our species', meaning options that will prove to be much more effective than our most immemorial social practices (marriage, education, castes, classes, etc.).

The indignation of the German media was obviously due to the fact that this reevaluation of humanism pertains to the National Socialist conception of the world, especially since Hitler's regime did indeed practice eugenics (as did the Americans and the Scandinavians at the time). What they all seem to be oblivious of is that the National Socialist form of eugenics was based on the old principle of preferential marriages and the phenotypic selection of parents, a common practice among numerous Asian and Indian families, for instance. However, the topic is quite different here. Biotechnology will generate a type of eugenics which will no longer rely on slow familial selection, but will be **endogenous** and **immediate**. Within the space of a single generation, one will thus modify the genetic heritage of an extensive bloodline using a 'direct attack' technique to alter the genome.

In an interview with the German weekly *Focus*, Peter Sloterdijk took on the self-righteous advocates of political correctness when wondering whether the time was not yet ripe 'to wage the war of the great human breeders upon the small-scale herders [the priests and teachers mentioned by Nietzsche] as well as the war of humanists, super-humanists, the friends of man, and the friends of the superman'.

Following in the footsteps of the inegalitarian line of thought that characterised Nietzschean superhumanism, he implicitly envisions a 'natural man' as well as a designed 'superman' who would, in one way or another, be the Son of Man, only superior to him. One cannot help thinking of patricide here... Let us give in to our imagination a little: this superman, assisted by a few bionic androids, would not only enslave his 'father' (i.e., natural man) but, in turn, create a super superman. It is an endless and dizzying spiral that twenty-first century biotechnology tempts us with.

One thing is clear: whether in the field of economics or that of biotechnology, the egalitarian ideology that reigns supreme in people's

minds is condemned by the facts. **Technoscience disputes egalitarianism and the very foundations of Judeo-Christianity**. The adventure that began with Galileo extends further and further, accelerating gradually... 'And yet it moves!'[350]

One is tempted to quote the words of the mathematician Ian Malcolm in Michael Crichton's novel, *Jurassic Park*: 'God creates dinosaurs. God destroys dinosaurs. God creates man. Man destroys God. Man creates dinosaurs. Dinosaurs eat man.'[351]

According to the *Frankfurter Allgemeine Zeitung*, Sloterdijk simply calls for the eradication of the 'hypermorals' which dominate Western societies nowadays. We thus return to the myth of Prometheus, which, in my opinion, highlights the very meaning of our whole European civilisation. Prometheus gave fire to men and, as a punishment, the jealous gods shackled him and sent a vulture to devour his liver. The fire itself represents mastery and symbolises the struggle of man against the gods, his own gods, as he strives to turn himself into a god, or rather a superman.

* * *

It will take time for this civilisational metamorphosis (which visionary writers such as Philip K Dick[352] were able to predict) to set in, just like it did for electricity to become available on French farms, for fax technology — the 'wirephoto' of the nineteenth century, combining photography with the telegraph[353] — to spread, and for mobile phone usage to increase at lightning speed during the 1990s, even though cellular telephones had actually been invented in 1915 by a man named Amédée Méchin and which was used by the French artillery for targeting during the 1916–1918 slaughter offensives. Similarly, television, which was invented during the 1920s, did not become commonplace until the 1960s, when it spread at full

speed. Similarly to incubation, the ‘latency period’ that characterises Technoscience is a long one, but soon afterwards, the possible applications experience a noticeable acceleration. Things will pick up the pace in the twenty-first century.

* * *

But how does genetic engineering tie into the topic of Europe’s colonisation? What makes it relevant is that it will soon provide us with **the artificial instruments which are necessary to compensate for our demographic and biological decline, allowing us to rectify it**. We may not have the courage to use these instruments, but whatever the case, they are bound to be available to us.

Since naturalistic solutions are no longer sufficient, should we not combine them with technological means? Is it not all part of the promethean logic of our European civilisation, which urges us to clasp our life and destiny and wrest the latter from the hands of the gods? The current regimes, imbued with anthropocentrism and traditional humanitarianism, obviously reject all attempts at such solutions, as these efforts are justly considered diabolical (from their perspective). But under the weight of circumstances, these old anthropo-maniacal prejudgments may well end up changing. In a very archeofuturistic manner, one could respond by saying that today’s barbarism might delimit tomorrow’s civilisation, just like it has been defined by yesterday’s.

Technoscience may generate two types of artificial cures to the natural decline of European civilisation and the waning of its *germen*:

1. Unnatural incubator births (without pregnancy) which improve our birth rate through artificial methods.

2. Positive eugenics, a consolidation of genetic engineering and 'neo-informatics' enabling the emergence of a new elite, whose overall capacity would offset the majority rule of demographically menacing populations.

How you react to this theory depends on your discernment. I may be accused of madness, just like Jules Verne was when he predicted the advent of submarines and aeroplanes. Alternatively, my words may be classified as science fiction fantasies worthy of Philip K Dick, Barjavel,[354] or Lovecraft. Then again, *this may not be the case*, so beware.

De Gaulle and Immigration

In addition to his remarks against immigration — quoted by Alain Peyrefitte in *It was De Gaulle* — the General also declared, 'Ethnically speaking, it would be sensible to limit the influx of Mediterranean and Oriental people, as the latter have profoundly altered the composition of the French population during the past half-century. Without going as far as to use a rigid quota system similar to that of the US, it would be preferable to give priority to Nordic naturalisation (Belgium, Luxemburg, Switzerland, the Netherlands, Denmark, England, Germany, etc...)'. This comment was made in June 1945 and published in *Reassessing the Century* by Philippe Alméras.[355]

342 Taslima Nasrin (b. 1962) is a Bangladeshi writer who has been living in exile since 1994, when writings and interviews she had made that were critical of Islam began garnering her death threats. She continues to be routinely threatened by Al Qaeda and other groups.—Ed.

343 In accordance with its Latin etymology, a revolution is defined as the collapse of a system upon itself (from *volvere*, 'to turn'). It refers to a single system whose basic structures do not change, but evolve. *Evolvere* and *revolvere* are practically the same verb. A revolution is thus a redistribution of roles, hierarchies, and values within the same civilisational and philosophical ensemble. However, it is still the same card game. The global shape (*Gestalt* in German philosophy, *morphe* in Greek philosophy) remains absolutely identical. For example, the French

Revolution and the Industrial Revolution have only managed to modify, enhance, and accelerate a previous state of affairs, without changing its fundamental principles.

The same cannot be said of the Greek word ‘metamorphosis’, whose literal meaning is ‘a form alongside and above’ (*meta morphe*), in other words something else, something unthinkable that surfaces, **another world**. This concept is much more powerful and disturbing than that of a revolution. The fundamental landmarks are no longer the same, and all meanings are thus modified. This is the *Umwertung* which Nietzsche spoke of.

344 These are references to the science fiction story that appears in Faye’s book, *Archeofuturism*.—Ed.

345 The term given by archaeologists to the transition civilisations made from being based on hunting and gathering to agriculture.—Ed.

346 *The Question Concerning Technology, and Other Essays* (New York: Harper & Row, 1977).—Ed.

347 In Plato’s *Republic*, he offers an allegory describing men who are chained in a cave facing a wall from birth. Behind the men is a fire, and in front of the fire is a walkway upon which people are carrying objects back and forth. The prisoners cannot see the people, but only the shadows of the objects. Not knowing anything else, the prisoners would take the shadows for reality.—Ed.

348 Peter Sloterdijk (b. 1947) has advocated for thought to be given to the possibilities of genetic engineering to improve humanity, which is still a sensitive topic in Germany due to the legacy of the eugenics experiments of the Third Reich.—Ed.

349 Dr Alexis Carrel (1873–1944) was a French surgeon and biologist who believed in the possibility of improving humanity through eugenics. He was part of a French organisation which oversaw the implementation of eugenics policies in occupied France during the Second World War, which has led to accusations of collaboration with the Nazis, although he died before the liberation of France by the Allies.—Ed.

350 According to legend, Galileo said this to the Inquisition after being forced to recant his claims that the Earth moves around the Sun rather than vice-versa.—Ed.

351 In fact these lines only appear in the film, and not in the book.—Ed.

352 Philip K Dick (1928–1982) was an American writer best known for his science fiction, which often explored the philosophical problems of determining reality versus Illusion. He is widely regarded as having been one of the great American authors of the twentieth century.—Ed.

353 The first wirephoto was actually not sent by Western Union until 1921.—Ed.

354 René Barjavel (1911–1985) was a French writer best known for his science fiction. He is credited with inventing the ‘grandfather paradox’, which speculates about the consequences of a time traveller going back in time and killing his own grandfather before he himself is born, in *Le Voyageur imprudent* (translated as *Future Times Three*).—Ed.

355 *Retour sur le siècle* (Paris: Les Cahiers de Jalle, 1999), p. 101.

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